

THE RAJAH SERFOJI COLLEGE MAGAZINE

INAUGURATION NUMBER **MARCH 1956**

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TANJORE





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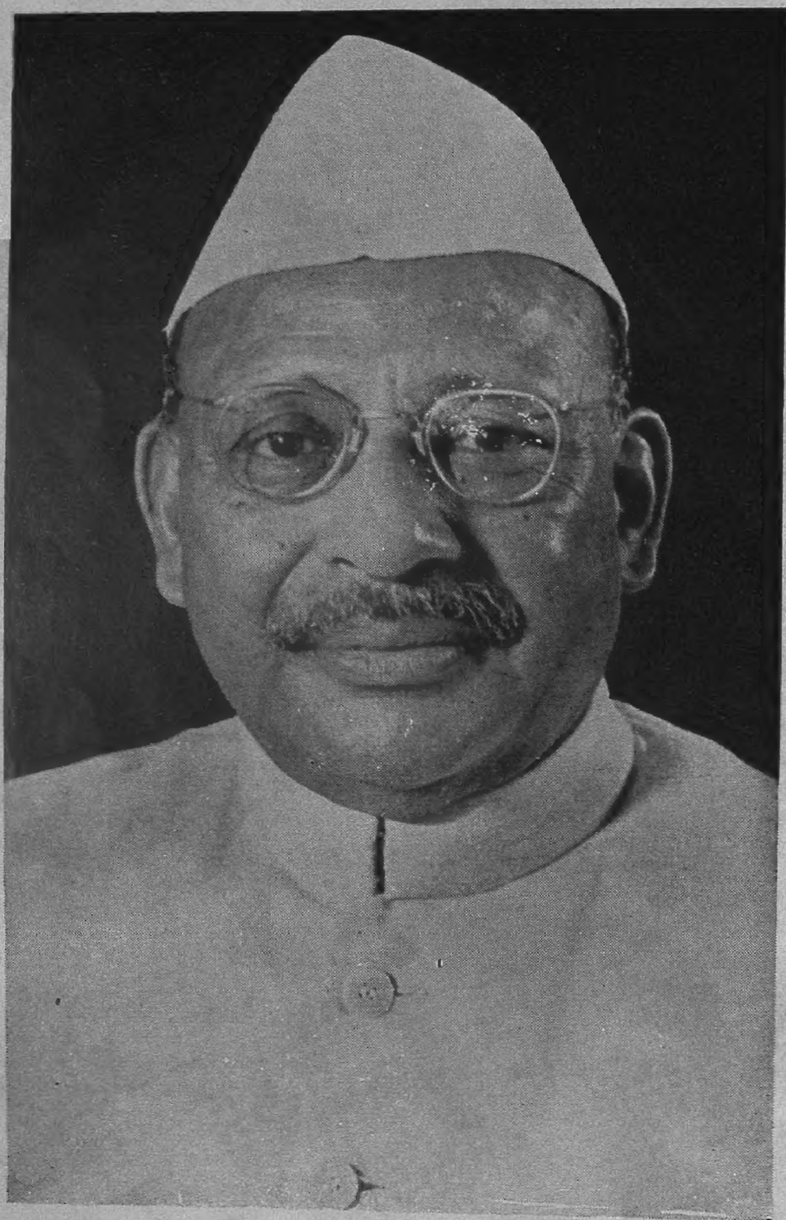
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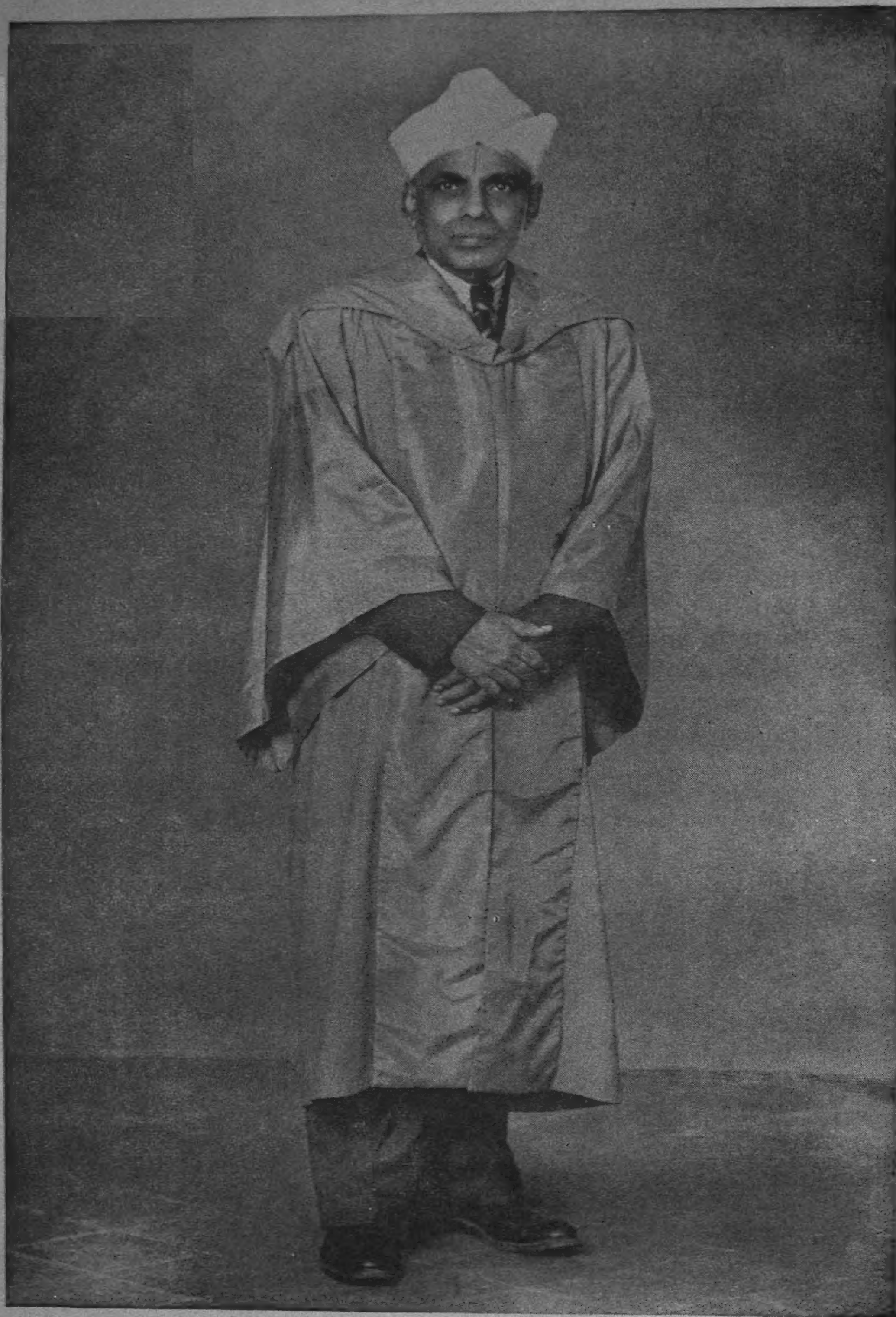
On the Other Pages



H. E. Sri Sri Prakasa, Chancellor of the University of Madras. inaugurated the College on the 4th July, 1955.

..."The future of the country entirely depends upon the nature of education we impart to our younger generations. I somehow feel that Tanjore with its historic and literary traditions has got an ideal atmosphere to conduct educational experiments and evolve a correct pattern covering the various branches of human knowledge"...

H. E. the Governor of Madras, inaugurating the Rajah Serfoji College, on the 4th July, 1955.



Sir A. Lakshmanaswamy Mudaliar, Vice-chancellor, University of Madras.

Sir A.L. MUDALIAR,
M.D., LL D D.Sc, D C L.
Vice-chancellor

Kensington,
Kilpauk,
Madras.10.

21st February 1956.

I am glad that so soon after its inauguration, the Rajah Serfoji College, Tanjore, under the guidance of its Principal and the members of the staff, is issuing a College Magazine. I trust that the magazine will reflect the several activities of the College and promote the literary talents of its alumni.

I wish the venture every success.

A. Lakshmanaswamy Mudaliar,
VICE-CHANCELLOR



Hon'ble Sri C. Subrahmanyam, Minister for Education.

..." It is high time that the leaders of various Political parties met together in conference round a table and arrived at an agreement to leave the student population completely free from party influence and activities"....

Hon'ble Sri C. Subramaniam, Minister for Education, laying the Foundation Stone of Rajah Serfoji College Buildings on the 24th February, 1956.



Sri N. D. Sundaravadivelu, M.A., L.T., Director of Public Instruction, Madras

..."Democracy and self-rule, in principle, no doubt require that their business should be conducted in the mother-tongue or regional language. But in the interest of progress, they should not discard the study of English language and should learn it thoroughly well, as it only through that medium, they can attain essential knowledge in various fields of human endeavour "...

Sri N. D. Sundaravadivelu, Director of Public Instruction, Madras, delivering the Presidential Speech on the College Day Celebrations on the 10th March, 1956.



H. E. the Governor of Madras, unveiling the portrait of Rajah Serfoji presented to the College by Sri Rajasri Rajaram Raja Saheb, Senior Prince, Tanjore

INTRODUCING OURSELVES

The Rajah Serfoji College, inaugurated on the 4th of July 1955, with about 120 Students and 15 Lecturers, places, with excusable pride, before its well wishers the first issue of its Magazine.

During these nine months of its existence the college has made a mark. The Principal, the members of the staff and the students form a very happy family creating a tradition or nest of great ideals in the shelter of which the personality of the students that enter the college can be drawn out and developed. Education does not mean merely teaching students what they do not know but making them behave as they ought to.

The difference between one college and another consists not in what and how knowledge is disseminated but in the atmosphere it creates for the dissemination of that knowledge and for the development of the students' personality. It is this atmosphere, this *Genius loci* of a College that gives its peculiar and charactersistic stamp to the students that leave the college after a few years' stay in it.

The students that have the benefit of education at Rajah Serfoji College will have an atmosphere of sweetness and light. They will have all the facilities for accumulation of knowledge; for the transmutation of that knowledge into wisdom; for the broadening of their outlook, and what is more important, for the purification of their emotions and feelings by instructing their hearts, and in a word, to make them follow the footsteps of that broad minded, liberally educated, munificient Prince after whom the College is named.

Well, now it is time to wish the readers an hour's extra happiness with the Magazine which tries to breathe that atmosphere.

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THESE DID THE SPADE WORK



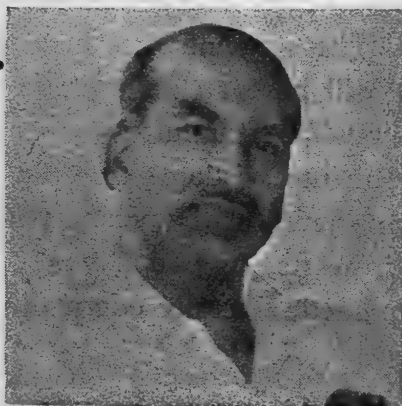
Sri T. K. Palaniappan, I. A. S.



Sri R. M. Sundaram, I. C. S.



Sri. C. A. Ramakrishnan, I. C. S.



Sri N. Krishnaswami, B. A., B. L.

A COLLEGE FOR TANJORE

HISTORICALLY and culturally, Tanjore is in no way inferior to any other famous Indian town. Its rich artistic and cultural tradition—and hence its importance—is dated from about 9th Century A. D. Economically also its importance is not a whit inferior. It is known — and rightly—as the granary of the South.

In the 18th Century Tanjore enjoyed rather an enviable reputation as the store house of Art when Rajah Serfoji — the broad minded and liberally educated Maharatta ruler of Tanjore — gave an added impetus to the flourishing culture of the place. No wonder therefore that the Tanjore District was the right and fertile soil to receive the new type of education proposed and introduced by Lord Macaulay in the beginning of the 19th Century. St. Joseph's College one of the oldest in the State had its beginnings in Tanjore District, in the fourth decade of the 19th Century. It was followed by Government Arts College at Kumbakonam, in 1854, by Findlay College at Mannargudi a few decades later and by St. Peter's College at Tanjore itself. The sons and daughters of the District, educated in these Colleges of the District and others outside the District made themselves famous throughout India and abroad by their intellectual acumen, efficiency in administration and perfection in Fine Arts.

However St. Joseph's migrated to Tiruchirapalli, Findlay's was wound up to make the Madras Christian College all the more great, and St. Peter's withered away for want of financial support, thus leaving only one college — at Kumbakonam — to cater to the needs of the district, with a population of about 30 Lakhs. Every year 3000 students eligible for college course were produced by numerous High Schools that adorn and serve the district. The College at Kumbakonam can absorb only about 400 out of the 3000 every year, leaving the rest to shift for themselves. The luckier and the richer of the eligible students sought and got seats in Colleges outside the district and the rest, more than 2000 had to pine away without an opportunity to develop and reveal their personalities.



The first brick is laid.
..The Principal during the Manai muhurtham

So in June, 1955, when a College was founded in Tanjore it was received not with surprise by the public but as their due long forgotten.

The founding of the college was not done overnight. The enlightened and influential public of Tanjore Dt. had to be awakened; official support was needed; and these the District got in full measure.

District Collectors like Mr. T. K. Palaniappan, Mr. R. M. Sundaram, Mr. C. A. Ramakrishnan, keen in the development of the District put their heart and soul in awakening the enthusiasm of the public to found a new college. Mr. T. K. Palaniappan spent his days and nights in doing the spade work of canalising the energies of the people to have a College in Tanjore. It was left to Mr. C. A. Ramakrishnan to consolidate all the efforts and make the College a reality.



Sri V. Karthikeyan, I. A. S.
Collector of Tanjore
President of The Tanjore College Committee

The influential public of Tanjore was not a whit inferior to the officials in their fervour and zeal for a college in Tanjore. The M. L. As of Tanjore, though each differing from the rest on political views were unanimous in moving the State Government to amend the Chatram Endowment (Utilization) Act to divert Rs. 4,93,700 (endowed by the munificient Rajah Serfoji the interest of which was to be utilised for running chatram for pilgrims going to Rameswar on foot.) so as to fulfil one of the many just conditions imposed by the Madras University to found a college affiliated to it. The State Government was pleased to make the Collector of Tanjore the Ex-officio President of the College Committee to ensure greater response and interest from the public for the College.

The Tanjore District Board and the Rotary Club of Tanjore promised liberal help. The Exhibition Committee, Tanjore gave a lakh of rupees to equip the college for the time being.

The college named after the richly educated Rajah of Tanjore (Rajah Serfoji) was formally inaugurated by the Governor of the State Shri Sri Prakasa on the 4th July, 1955 in the Sangeetha Mahal of the Palace where the college is temporarily housed.

The college proposes to move to its permanent buildings to be built in Vallam Road on a 156 acre site liberally donated by the Rotary Club of Tanjore. On the 24th Feb., 1956, Hon'ble Shri C. Subramaniam, Minister for Education, Government of Madras laid the foundation stone for the new buildings. It is our fervent hope that the buildings would be ready for use by July, 1956.

A band of young, energetic and enthusiastic experienced lecturers, led by a still more energetic and enthusiastic experienced Captain has dedicated itself to sharpen the intellectual faculties, to purify the emotional qualities and to develop the bodies of the students that enter the portals of the college. Even during the very first year they have shown their mettle in laying down a sure foundation of rich tradition of the development and coordination of the three-fold faculties of the students that are entrusted to their care.

The infant college of 120 students affiliated to the Madras University in Intermediate Arts & Science is as active as a beehive. The College Union with its affiliated clubs like the Debating Clubs, Current affairs club, Radio club, Photographic club, the Social Service League, and Dramatic Club enjoys the attention of all the students since they give ample scope and opportunity to bring out fully to the surface their varied latent talents.

During the course of this year the activities of the College were witnessed and blessed by such eminent men like Shri Sri Prakasa, Governor of the State, Sri M. Bakthavatsalam, Minister to the Government of Madras, Sri P. A. Menon, Indian Ambassador to Thailand, Sri K. Santhanam, Chairman, Finance Commission and Sri C. Subramaniam, Minister to the Government of Madras. The Director of public Instruction Sri N. D. Sundaravadivelu spent full 5 hours during the College Day Celebrations.

The College was inaugurated and it has started functioning well; but it has many more problems to be solved before it can be left to itself to flourish gloriously. The College buildings must be sufficiently large; hostel accommodation with all facilities must be provided. The library and the laboratories must be fully equipped; the lecture halls must be furnished. All these mean plenty of money.

It is fervently hoped that the liberal hearted and public minded sons and daughters of our Country, particularly of Tanjore District, would come forward to help the growing institution which promises to cater to the needs of the students of the District.

With a sympathetic Government and its officials; with the cooperation of the public of Tanjore and with the enthusiastic crew of the college, the Rajah Serfoji College may become one of the greatest centres of learning. May God bless its endeavours.

THESE MANAGE THE COLLEGE



Sri V. S. Tyagaraja Mudaliar, M. A.,
Joint Secretary



Sri K. V. Srinivasan, B. A., B. L.,
Joint Secretary



Sri P. A. Yagappa Nadar,
Treasurer



Sri M. K. Shanmugham,
University Representative

Extracts from the "First College Day Report"

AS we stand on the threshold of time and look into the Book of Eternity the past one year of our life appears like a tiny chapter in a mighty volume. We cannot say that this year is one of wonderful achievements, but certainly it has been a very august beginning with a future of great promise. The College was inaugurated under a happy augury by our Governor Shri Sri Prakasa. It is my hope that it will one day become a beckon of light and life to other Colleges to follow.

We thought that in our ancient city of Tanjore with hoary traditions of cultural religious and spiritual temperament, we should not neglect moral aspect as education for our children. We have ventured on an experiment the success of which we shall watch anxiously and zealously. All the students of the College assemble in the first period of the first working day of every week. In that assembly one of the members of the staff gives a short discourse pivoting round a text. Copies of the text are distributed to all the students before hand. After the discourse, the text is repeated by all pupils standing. It serves as the thought for the rest of the week in the opening period of the day. It is hoped that the texts for the various weeks will be preserved by the students and kept together as an album of wise sayings for future reference. To encourage the students in this collection, a prize is being given for the best albums of these thoughts. May we hope that the influence of these discourses on young minds will properly mould their conduct and character, quite patent of the Rajah Serfoji College.

The College started functioning on 22—6—55 with 120 students (64 in group I and 56 in group III), fifteen members of the teaching staff and three members of clerical



Mr. & Mrs. Sundaravadivelu with the Principal

staff. We have been able to bestow almost individual attention to the students. Within the short period there were three changes in the staff. Sri M. Vaidyanathan, lecturer in Physics, was appointed Technical Assistant in the office of the Regional Director of Observatories, New Delhi. His place was taken by Mr. M. Dharmalingam. Messrs. R. Rajaraman and R. Sethurama Rao of our office establishment and Mr. V. Santhanakrishnan, Chemistry Storekeeper left our service. In their places only two people Messrs. K. Ragupathy Rao and S. Swaminathan were appointed.

Admissions in June 1955 were characterised by great stress and strain on account of the pressure of over 500 applications for just 120 seats. A sub-committee consisting of the President, District Board, Tanjore; Chairman, Tanjore Municipality and the Principal was formed to lay down general principles and policies in admission and to meet the natural and legitimate demand for seats on various



They have 'planted' the college ....
The Hon'ble Minister with the Members of the College Committee

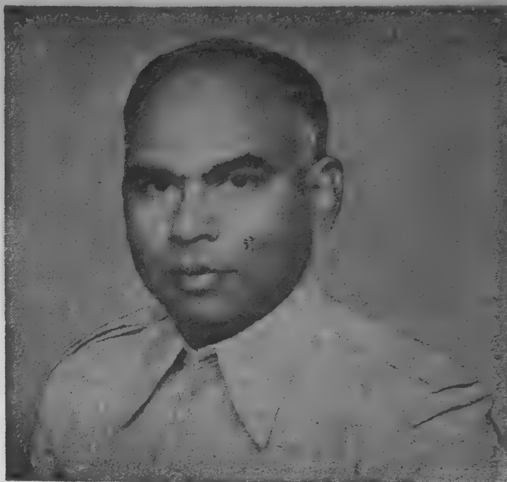


They are to 'Grow' the college ....
The Hon'ble Minister with the Principal and the Staff

MEMBERS OF THE EXECUTIVE COMMITTEE



Sri S. Arogyaswamy Pillai



Sri A. Y. S. Parisutha Nadar



Sri R. Kandasamy Moopanar, B.A., B.L.



Sri Rajasri Rajaram Raja Saheb



Sri T. R. Krishnaswamy Iyer, A.C.I.



Sri S. Ramalingaswamy, B.A.,B.L.



Sri K. V. Sachithananda Moopanar



Dr. N. R. Subramanyam, M.B.,B.S.



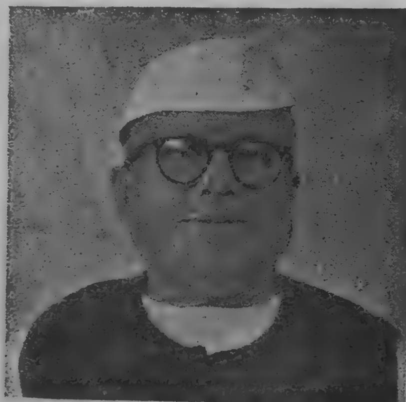
Sri K. S. Sambasiva Iyer



Sri S. Swayamprakasam, B.A.,B.L., M.L.A.



Sri K. S. Sivavadivelu Udayar



Sri P. S. Venkatakrishna Pillai

grounds. The Principal's responsibility, in striking a balance between these varying and conflicting claims was not enviable and I can only trust that in the discharge of this responsibility I have not caused much displeasure to the parents.

The College could entertain only 120 students as against 240 for which it had prepared. Owing to the strength of the College being restricted to 120 the year's deficit is about Rs. 25000/-. The management would have been happy to grant from out of their funds scholarships to deserving students had it not been for this great strain. However as many as 43 students get fee concessions under rule 92 MER, 21 students get Non-residential scholarship from the Director of Harijan Welfare and 7 students get Government of India Scholarship and two students get merit scholarship from the Director of Public Instruction. In addition to these, the college Book Depot which was started mainly to meet the demands for books, note books and other items of stationery was able to grant two half scholarships to two poor deserving students and two presents of Rs. 15/- each as consolation prizes to two other students. It is therefore a very happy beginning in the direction of free-education in our country when about 80 students out of 120 get some concession or other. With easing of financial tension on our management, we may be able to say one day we are giving free collegiate education to our children.

A Tutorial system has been instituted in order to establish contacts between the college and the parents to watch the student welfare and progress. About ten students are put under the care of one lecturer. Every Wednesday the members of the staff meet their wards for about half an hour and discuss with them their difficulties and problems. They also visit them in their home environment. I am glad to report that the lecturers take to this work as part of their regular routine and show remarkable initiative to invent ways and means to prove highly useful to the students. I should consider that this work by teachers will produce more results than the work in the class room.



"It is with great pleasure I am presenting the First Annual Report"



Presidential Address

During the very first year the college has had very pleasing and unprecedented record of extra-curricular activities. The College Union was inaugurated as early as 27—7—55 when Prof. A. Ramanathan, Principal, A. V. C. College, Mayuram delivered the Inaugural Address. Since then as many as 25 meetings have been conducted, at the rate of one meeting every week. Many distinguished persons have already visited our college and advised us. To mention only a few of them Sri M. Bakthavatsalam, Minister for Agriculture, Govt. of Madras, Sri C. A. Ramakrishnan, I. C. S., Sri K. S. Venkataraman, I. C. S., Mrs. and Mr. Click of Hawai University, the Rt. Rev. R. A. Sundaram, Bishop of Tanjore, Mrs. and Mr. Norminton of British Council, Sri P. A. Menon, I.C.S., of Thailand Embassy, Sri K. Santhanam, Chairman, Finance Commission, Shri C. Subramaniam, Education and Finance Minister, Govt. of Madras, Sri N. Krishnaswamy, B. A., B. L., Collector of Tanjore, Sri V. Karthikeyan, I. A. S., Collector of Tanjore and today our popular and talented Director of Public Instruction in the order of their visit have blessed the institution.

The Union has a number of branch organisations like the Debating Clubs, the Current Affairs Club, the Photographic Club, and the Radio Club—each of which has been competing with every other in its activities and achievements. The students have been organised into 4 clubs The Sastri Club, The Tagore Club. The Sivaji Club and The Tiruvalluvar Club and each of these under one member of the staff as its Director has been trying to serve as training ground for the pupils to practice the art of speaking and debating and to provide a forum for the display of special talents and aptitude in the students. In the third term competitions were conducted on an inter club basis for the Dr. N. R. S. trophy which was very kindly and generously donated by Dr. N. R. Subramaniam, one of the members of our managing Committee. The Tagore club won the cup this year. We did not have the audacity to hope to win any trophy when we sent one or two teams from out of our junior Intermediate students to compete with undergraduates of other Colleges in the Inter-Collegiate debates. But it is gratifying to note that special mention was made of our young debators. The current affairs club one of the branches of our union has been doing some useful work in discussing once every week matters of current national and international importance. We can say with satisfaction and without any exaggeration that we have been able to make our students take active interest in politics without themselves indulging in political movements or hartals which have been swaying our student population in our country the whole of this year.

The Science Club consists of two branches, the Radio Club and the Photographic Club. They have learnt to assemble simple radio

MEMBERS OF THE COLLEGE COMMITTEE



Janab M. Abdul Aziz



Sri S. Gopalan, B.A.,B.L.



Sri A. Appavoo Thevar



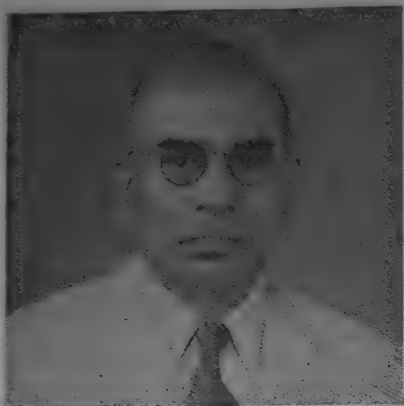
Sri A. Krishnaswami Vandayar



Sri S. R. Balasubrahmanyam, M.A.,L.T.



Sri P. S. Narayanan



Sri L. Natarajan



Sri T. R. Subramaniam



Sri N. S. Ramalingam, B.A.



Sri K. Thiruvengada Mudaliar, B.A.



Sri R. Srinivasa Iyer, B.A., B.L.



Sardar A. Vedaratnam Pillai



'His signature would live for ever' . . . .
The Hon'ble Minister signing a document to go under the Foundation Stone



Tanjore should be a model College
. . . . The Minister, after the laying of the Foundation Stone

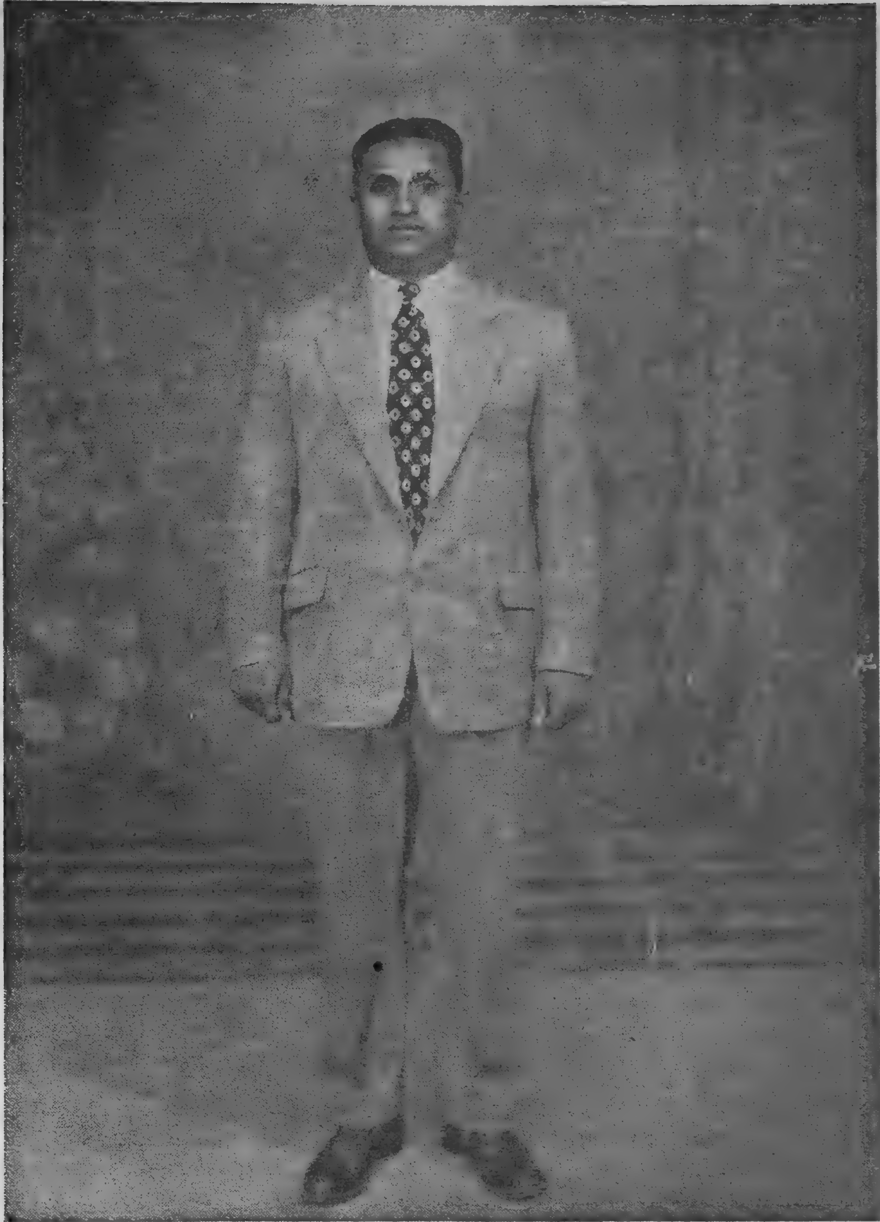
sets and take prints out of negatives prepared by themselves. Next year they have planned construct even three valve sets and power units and produce enlargements of photographs.

The Social Service League appeared to have tremendous inertia at the beginning of the year. It was presumed that its activities will end with the inaugural function of celebrating the 'Wild life day' when a pipal sapling was planted. But soon, on seeing the vigorous growth of the plant, the members got very much accelerated and have done quite a few useful work. They toured the Cyclone affected areas more than once and in combination with the Red-Cross society have distributed clothes and milk powder. They collected rice, clothes and money of about Rs. 350/- for the Cyclone relief fund. I am inclined to think that they believe in quality rather than quantity in their work. They are now planning to go on a six week camp during summer vacation when they have programmed to lay roads and play fields, grow garden and even construct a recreation centre in Vastad Chavadi a village near our permanent site on Vallam Road where our new buildings are coming up. With much help by way of money and material from our management I hope that this scheme will be a success.

In the field of games and athletics we thought it was prudent to be very modest - with very limited play fields and with only boys of 15-17 age group it would have been outragious to try to outwit their brethren in the 15-20 age group from other Colleges. So we did not take part in any inter-collegiate competitions. However we are happy to report that out of seven friendly matches played with schools and colleges our boys lost only two and won all the others. As if to compensate for all deficiencies in games, our Physical Director plunged himself heart and soul into physical training for boys. Twice every week our boys have been having regular and intensive P. T. It is a noteworthy feature because even though time and again educationists have stressed the acute need for physical training for students, this is never taken so seriously in our country. Apart from these P. T. classes physical culture demonstrations have been arranged. We had the pleasure to see asanas demonstrated by Mr. Raj Narayanan the Malcomb specialist on 7-10-55 and Physical culture demonstrations by Mrs. and Mr. Rajan of National Physical cultural Association of India on the Republic Day. The annual sports were conducted with great enthusiasm under the presidentship of our new Collector Sri V. Karthikeyan, I. A. S. I congratulate Mr. Sivashanmugam and the Arts team for winning the individual and team championships respectively. In two Badminton matches played between the staff and students, the staff inflicted unwanted defeats on the boys on both occasions. To average themselves the boys have been inviting us to play a number of other matches like volley ball, and basket ball. But we have very cleverly dodged them this year. One important factor which should be taken note of is that this year we did not have cricket and tennis in the College. The students feel very much handicaped by these deficiencies and more than once they, had to reject invitations from neighbouring Colleges to play matches by giving evasive replies. I hope we will be able to provide them with this fundamental need at least next year.

On the academic sphere we have already evolved a net work system of special classes, weekly tests and special examinations. We are aiming at a target which may at first sight seem impossible and even fool-hardy. Without detaining anybody in the annual examination now and in the selection examination next year we aspire to produce 100% results in the University examinations. There is a large measure of co-operation in this work both from my Colleagues and my students. I hope we will be able to say at the end of next-year that our attempts have not been in vain.

The Captain



Sri T. Murugaiyan, M.A., *Principal*

The most important event in the short history of the College has been the laying the foundation stone of the new building by Shri C. Subramaniam, our Education and Finance Minister in our extensive 156 acres land very generously donated by the Rotary Club of Tanjore. The Finance Minister's hands are said to be as lucky as those of our Governor, because many institutions for which he laid the foundation stone are now bubbling with life, name and fame. I hope we would have inherited a large measure of this luck and that the buildings will be ready before July next, so that the University may be pleased to grant us affiliation in the various branches of the Pre-University Course.

The dramatic Club did not have much opportunity to chalk out a uniform programme of work right through the year. Had it been the city of Madras they would by now have put on boards many a play. But in this place without any other College to complete with it had more or less to pass a rather a quite year. For this College Day they have prepared four short one act plays. These will been acted in a few minutes time. I only hope they will be able to claim the approbation of the distinguished gathering here and thereby establish a unique name for themselves in this field.

We do not have an N.C.C. unit now. The management is keen on having one next year. A separate block has been envisaged in our plan of buildings for N.C.C. alone. When that comes to fruition the N.C.C. authorities will be only too glad to allot to us a unit. In fact they have already written to us about it and have offered to give us one unit next year in consultations with the Vice-Chancellor and the Director of Public Instruction. We have replied that we are equally eager to have a platoon or two.

The tone and discipline of the College have always been highly satisfactory and gratifying to all concerned. I must here pay my tribute to the students community in this College, who have gone on unaffected by the storms and distriations from outside. I think that, at times, I have been making almost impossible demands on them and on all occasions they have responded remarkably and have exhibited a high sense of responsibility. In this connection I wish to emphasise that we do not want it to be said that we are just one more College in the State. We want to aim at something unique and something covatable. We expect a Rajah Serfoji College student to believe in hard and sustained work, and to conduct himself in a noble, dignified and unique way.

May I in conclusion express my thanks to the management for their sympathy and help, to the staff for their co-operation and hard work and to the students whose response to my calls has been unfailing and spontaneous.

CIGARETTE smoking and coffee and tea drinking are not necessities of life. Some take 10 cups of coffee a day. Is it necessary for keeping them awake for the performance of their duties? If that is so, let them not drink coffee or tea but go to sleep. We must not become slaves to these things. Cigars and cigarettes, whether foreign or indigenous, must be avoided. Cigarette smoking is like an opiate and the cigars that you smoke have a touch of opium about them. How can you foul your mouth by converting it into a chimney? A drunkard in Tolstoy's story is hesitating to execute his design of murder so long as he has not smoked his cigar. But he puffs it and then gets up smiling and saying 'What a coward am I', takes the dagger and does the deed. Tolstoy spoke from experience. He has written nothing without having had personal experience of it. And he is much more against smoking than against drink. But do not make the mistake that between drink and tobacco, drink is a lesser evil. No. If cigarette is Beelzebub, then drink is Satan.

—*M. K. GANDHI*

FROM THEVARAM

By Thirugnanasambandamurti Swamigal

THIRUGOKARNAM

(Translation : S. Gopalan)

1. Girt with thickly-wooded hills,
   Where giant pythons roam,
   Cooled by shady groves and gills
   Lies fair Gokarnam;
   Thronged by pilgrims pious
   Mighty Siva dwelleth there;
   He that shineth lustrous,
   Bright with matted golden hair,—
   Light that shines unbidden,
   Save in those doubts-ridden,
   From me never hidden,—
   Central theme and meaning
   Of all Tamil learning!

2. Fair is blessed Gokarnam,
   Musical with tuneful bees,
   That from honeyed flowers hum—
   Votive flowers that devotees,
   Offer at his sacred feet.
   Seated on his sacred Bull,
   With his spouse he keeps this seat,—
   He the bright and beautiful,
   Who, all danger spurning,
   Swallowed poison burning,
   At the ocean-churning.

   Here where streams and rills abound,
   Full of freshes, flowers-strewn,
   Boring rocks and bursting round,
   Into cascades, all sides down,
   Where the tuskers wander free,
   Sits the peerless One who told,
   Underneath the banyan tree,
   Secrets in our scriptures old,
   Sublimest philosophy!

   Stags and bores and lines brave,
   Elephants in youthful pair,
   Sheltered in Gokarnam's cave,
   Frisk and sport without a care,
   Where resides great Siva fair,
   Billowing Ganga on his head,
   With his eightfold hands that bear,

Leaf-shaped sulam, three-pronged,
Hurling fire, pure wisdom's sign,
Glowing bright with light divine.

5. Here where princes and their crew
And the huntsmen learn their skill,
Armed with arrows sharp and true,
Where each coursing brook and rill
Carries rarest cleansing powers,
Lives the Lord who wears a bright
Crown of sacred leaves and flowers,
Symbol of the eremite.

6. Thrilling is the faith of men,
Thrilling every comer here,
With the sacred Love of One
Whom the several sects revere,
He the Mendicant divine,
Supplicant for charity,
Hastening with his tinkling ring,
And his Bull, in playful glee,
He that owneth everything!

7. Here the healing waters cure
Damsels bathing with his name;
"Hara! Hara!", Chanted pure
By their lips, proclaim His fame,
Who to us gave "Kokkarai"
Played with conches and with bells,
When tuneful lutes and pipes too ply,
Dancer who all rhythm makes
Clad in bones and hooded snakes!

8. In Gokarnam, where hermits great,
Having crushed the senses five,
On the Lord's feet meditate,
Shunning all things fugitive,
Liveth Siva, full of love,
Who to save the Kailas Hill,
From the wicked Ravana's move
To pluck it out by force and guile,
Crushed his twenty hands until,
With his tenfold mouths he roared,
Though but lightly stepped the Lord!

9. Here is Gokarnam the fair,
With millet-meadows odorous,
Where youthful maidens dry their hair,
Here is Siva glorious
He that measureless could grow
To Brahma and to Vishnu too;

Who vainly sought his bounds to know,
    But more and more he boundless grew.

10\. Of Gokarnam is denizen
    Siva great who fought the king,
Far-famed Arjun with names ten,
    And gave him, after vanquishing,
All the blessings that he sought:
    He that nipped each loveless thought
And tenet, by the faithless spread,
    And with love his followers fed.

11\. Those that sing these stanzas sweet,
    With the love of Lord replete,
In honeyed Tamil, offerings meet
    At great Siva's sacred feet,
Sung by Gnanasambandam
    Who from Seerkali doth come,
Glorifying Gokarnam
    Where sweet flowers their petals rain
From the mountain sides, will gain,
    Wide renown and Heaven attain.

GUDUGUDUPANDI

S. Gopalan

Ere dawn's first light
Doth put to flight
The darkness of the night,
I hear him from
The Distance come
Sounding his little drum;
Gudu Guduk! Gudu Guduk! Gudu Guduk!

While you and I
Sleep recklessly
Of your own destiny,
He wakes alone,
In thrilling tone
To make our future known;
Gudu Guduk! Gudu Guduk! Gudu Guduk!

In rags attired
But words inspired
He brings you news desired:
Your fortune grows,
Your glory glows,
Down are your wretched foes!
Gudu Guduk! Gudu Guduk! Gudu Guduk!

But you have yet
A keen regret
And that you will seen forget:
You sigh for one
Illustrious son
To keep your laurels won!
Gudu Guduk! Gudu Guduk! Gudu Guduk!

Your wish is granted,
So be not daunted,
More favours come unwanted,
If but you give
This fugitive
Enough to let him live!
Gudu Guduk! Gudu Guduk! Gudu Guduk!

You'll have no troubles,
Your waist line doubles,
Your sea of fortune bubbles,
Then why not give
This fugitive
Enough to let him live?
Gudu Guduk! Gudu Guduk! Gudu Guduk!

Where evil spirits
On New-moon nights
Keep scalp-dance-awful sights!—
He hides to win
Time's secrets in
The glare of Devil's grin,
Gudu Guduk! Gudu Guduk! Gudu Guduk!

Fresh from his round
In charnel ground
His utterance comes profound;
When light invades
His prescience fades,
Although his drum pervades!
Gudu Guduk! Gudu Guduk! Gudu Guduk!.

GREATNESS OF SERFOJI

S. Gopalan, B. A., B. L.

IF you read Cicero, you wonder if he really said all that thousands of years ago. The utterances of Plato on many subjects make him out a man of day after tomorrow. So it is with our own intellectual giants like Sankara and Vivekananda. They are all eternally old and eternally new.

We have to realise that Serfoji is one of these undated men. His genius and achievements rank him among the leading lights of all times.

As a boy he had to go through the school of suffering and oppression. His adoption by Rajah Tulaja and his accession to the throne as an infant made scheming men busy. They induced the British to declare his adoption invalid. The infant King was deposed and Amar Singh, his regent, ascended the throne. The period of Amar Singh's rule was a period of purge for Serfoji.

If Serfoji was not altogether liquidated during this period, it was due to the vigilance and protecting care of Christian Frederick Schwartz, the famous Danish Missionary. Rajah Tulaja on his death-bed committed his adopted son to the care of the missionary. Schwartz was true to the trust reposed in him by the dying King. He was his guardian all through and was responsible for his education. It was to the credit of this foreigner that the deposed prince acquired a love of learning and a keen spirit of research.

Schwartz taught his ward to fight superstitions around him. Ultimately Serfoji applied the same questioning spirit when he decided not to embrace Christianity. He was true to the teachings he had imbibed.

It is astonishing to consider what a multilinguist Serfoji was. He knew many European and Indian languages and used every one of them as an instrument for the furtherance of his researches. Contemporary accounts tell us that he was a scholar of English, French, German and other European languages and that he maintained close contact with the literature in each of the languages. The range of his intellectual interests and the encyclopaedic character of his genius are endorsed by his collections on a vast variety of subjects. History, Sociology, Philosophy, Science, Music, Fine arts, and a host of other subjects engaged his daily attention.

When Serfoji was again placed on the throne in 1798 thanks to the tireless efforts of Schwartz, Tanjore had the unique distinction of having a Scholar-King. As a realist, unlike his predecessor and persecutor Amar Singh, who intrigued with outside Maratha powers to get rid of the British, Serfoji saw the futility of fighting the inevitable. It is well to remember that for long Tanjore had been the cockpit of Karnatic wars and the people had suffered from the hideous consequences of endless strife and blood-shed. If Serfoji had chosen the war-path he would have had little chance against the British who had entrenched themselves everywhere and he would have plunged his people into further misery.

Instead, he canalised all his resources in the inauguration of an intellectual era of which he dreamed under the influence of thinkers both Indian and foreign. He was Frederick the Great without the latter's freaks, sadism and caprices.

Almost the first thing he did was to cause the entire history of the Maratha Kings of

Tanjore including an account of their earlier ancestors like Shivaji the Great and others, to be inscribed on the walls of the Big temple. The Marathi text together with a Tamil translation and an English summary has been published by the Saraswathi Mahal. It will be seen from these inscriptions what invaluable materials they provide for reconstructing South Indian History. Raja Rajan built the Big Temple. Rajah Serfoji made the stones of the temple speak.

A greater achievement was the establishment of educational institutions in and outside Tanjore. He conducted three Colleges, one for imparting Western knowledge, another for Oriental learning and a third for Science and Medicine. The Modi records of his period containing the daily correspondence from the school in Orathanad reveal the close touch he kept with these institutions. We also see that French was one of the languages taught in the school.

He was the first to set up a printing press, to publish his own books, for the use in the educational institutions. He printed his books with granite types, of which samples are still available.

His researches in medicine form one of his chief titles to fame. His Danvantari Mahal was a great centre of medical research. Here a hand of enthusiastic physicians, allopathic, ayurvedic, Siddha and Unani, collaborated under his guidance and produced tested prescriptions for the cure of ailments including fell diseases like cancer. Serfoji had these prescriptions recorded in eighteen volumes and the debt posterity owes him for this great act of humanity is incalculable. His remedies for virulent diseases are still hailed as modern and in certain branches modern medical science has still not outdistanced his researches.

His interests in music and fine arts are well-known. He was an artist to his finger tips. A few fine paintings of his in the Saraswati Mahal will alone suffice to establish his greatness as an artist. As for music, he was a connoisseur of Western as well as Indian music including Karnatic and Hindustani music. It is well known that the great Thyagaraja was his contemporary but a stupid story has gained currency that he had the great saint and singer dragged to his court as if he did not know the worth of his distinguished subject. In fact we find that far from ordering Thyagaraja to be brought to his court, Serfoji used to go to Thiruvaiyaru to hear the great singer.

Perhaps the greatest single achievement of Serfoji is the Saraswathi Mahal. In his time this was not a mere library but a centre of research and learning. The place of Saraswathi Mahal in modern India in the context of historical and scientific research has yet to be appreciated. Serfoji spent all his time in filling the archives of the Library with invaluable materials for study. In this cause, he spared no pains and stinted no money. A legend has it that on one occasion when his finances were at a low ebb, he could not pay the price demanded for a manuscript and he purchased it by parting with his necklace. With such priceless manuscripts is the Saraswati Mahal filled.

Bishop Heber met Serfoji in Tanjore in 1825 and this is what he wrote about his interview:

> "I have been passing the last few days in the society of a Hindu Prince, Raja of Tanjore, who quotes Foucroy, Lauvsier, Linnaeus and Buffon fluently, has formed a more accurate judgment of the poetical merits of Shakespeare's theme than that so felicitiously expressed by Lord Byron, and has

actually written English poetry very superior indeed to Russian's epitaph on Shenstone; at the same time that he was much respected by the English officers in his neighbourhood, as a real, good judge of a horse and a cool, bold and deadly shot at a tiger. The truth is that he is an extraordinary man who having in early youth received such an education as old Schwartz, the celebrated Missionary, could give him, has ever since continued in the midst of many disadvantages, to preserve his tastes for and extend his knowledge of, English literature, while he has never neglected the active exercise and frank soldierly bearing which became a descendant of the old Maratha conquerors. Had he lived in the days of Hyder, he would have been a formidable ally or enemy. He is a strong-built, and very handsome, middle-aged man, with eyes and nôse like a fine hawk and very bushy, grey moustache, generally splendidly-dressed but with no effiminacy or ornament and talking more like a favourable specimen of a French General Officer than any other object of comparison which occurs to me".

On an earlier occasion, Heber said that he had seen many crowned heads but none more princely than Serfoji.

Yes, princely in every sense.

THE BIRTH OF POETRY

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THROUGH the meandering foot-path of a dense and expansive forest studded with *clusters of hermitages*, the old sage, Valmiki, was wending his way towards the river for his mid-day ablutions. A barken garment was wound round his loins and the hide of an antelope was hanging over his shoulders. A pair of wooden sandals clattered as he walked with measured steps and a long rosary of beads gently rolled on at the tip of his bony fingers. The brownish mass of hair that was tied up into a matted clump on his head looked like a gauge for the long period of his penance. Close upon his heels followed a dear and devoted disciple, carrying his sacred water-jar and the requisites for his master's mid-day prayers.

The long unbroken stream of the Tamasa rolled on the way. The music of the gurgling waters, the only noise that set forth the solemn stillness of the wide expanse, cried halt to the sage's gait. "Set down here the water-jar, dear lad," said he, "and get me the barken-clothes for my bath; the limpid waters of this holy stream are transparent like the guileless heart of a pious person".

Enthroned in the sequestered forest, virgin Nature shone with all her splendid charms. The enthralling scenes of perennial beauty brought under their sway even the heart of the super-annuated anchorite. He surrendered to the Spirit of Nature and laid at her altar the age-long fruits of his conquest over the senses. He gazed and gazed at the countless phases of Nature's beauty and roamed about the forest in frantic ecstasy, feasting his mind and his eyes.

On the other bank of the river stood a mighty tree, an ancient abode of myriads of birds of all species, that lived in their spacious nests on its branches hoping that, at least there, they were free from the intrusion of man. At dawn, setting up a chorus of sweet chirpings to welcome the rising sun, they would set out on their aerial sojourn, flapping their multicoloured wings which produced the impression of a rainbow and return home, at dusk, to feed their anxious young ones with their earnings of the day.

As the sage stood gazing at this beautiful *rendezvous of the winged minstrels*, a pair of *Krauncha* birds, drawn to each other by bonds of intuitive passion, alighted upon one of the branches and began to exchange their honeyed warblings, unconscious of all the world around them. Some minutes passed for the couple on the branch in their own heaven of joy. All of a sudden, a heart-rending scream of sorrow, uttered by the female *Krauncha* pierced the air. The sage's heart which was in a blissful state of absorption in the joy and beauty of Nature was shaken with a violent jerk by that shrill cry. The searching eye of the sage soon beheld, at the foot of the tree, a barbarous fowler standing like the embodiment of cruelty and sin and the blood-stained body of the male bird that had been shot down with an arrow. Can sorrow triumph over joy? Can hatred destroy love? Can ugliness annihilate loveliness? Can the selfish need of the flesh prey upon the innocent affinity of souls? No! Never!! The pious, righteous and the universally benevolent heart of the saint cannot look with unconcern on the loving, beautiful and innocent *Krauncha* which was bereaved of its mate by a hateful, ugly and selfish fowler. A righteous indignation, a sense of personal sorrow and a feeling of fatherly compassion all together launched a simultaneous attack on

the heart of the sage. His age-long discipline and control over his senses dwindled away before this mighty torrent of pity. His self-composure acquired by years of penance was shattered by the over powering strength of pathos. Breaking asunder the bonds of patience, the sage's grief for the gentle victim, found its spontaneous outburst from his lips : -

" Ma nishada pratishtham tvam
Agamah sasvatih samah
Yat krauncha mithunad ekam
Avadhih kamamohitam ".

The missile of words has thus been discharged from the infallible tongue of the sage! But when the fire of wrath had gradually subsided, the sage revolved in his mind again and again the utterance that had escaped his lips. Though he had lost his temper, quite unlike a saint, what was his astonishment when he found that his utterance was composed of four feet of equal syllabic quantity, rhythmic and sweet so as to be sung to the accompaniment of the lyre! The disciple took it down with equal amazement. The thought of his ablution came to the mind of the sage, and after performing them, he returned to the hermitage. As the sage sat, recollecting in solitude the emotional event and regretting within himself for his loss of temper, God Brahma appeared before him and set on him the seal of inspiration. "Your *Soka* has become a *Sloka*; such is my will! The gift of divine speech has been conferred on you now. Thine are the first among mortal lips to utter words of poesy. Go ahead, sing in similar measures the story of Sri Rama and of Sita, the gist of which is already suggested in your unconscious utterance. None of their doings or their thoughts shall evade thy poetic vision and nothing that thou utterest will be other than truth. You are the First poet. As long as mountain ranges stand, and as long as rivers flow on earth, so long the poem (The Ramayana) shall permeate the world ".

Such is the story of the birth of Poetry as narrated in the beginning of the Ramayana; but what a wonderful story! How symbolic of the genesis of poetic genius! A cultured mind, sensitive to the laws of literary criticism, can easily discern in the description of this episode, the constituents that give birth to poetry. A steady well trained mind that is not easily swayed by puerile and superficial sentiments but is responsive only to the nobler and loftier emotions of mighty magnitude, is the first requisite of a great poet and this we find in the personality of Valmiki. A keen and sympathetic observation of the world around, leading by stages to an all-absorbing Communion with Nature is necessary to attune the mind to the harmony of poetic utterance. True poetry is always an expression of the personality of the poet and consists in the spontaneous outburst of the poets' feelings. Such an outburst, when it is intense and sincere, generally clothes itself in the appropriate rhythm and harmony without any conscious strain or effort on the part of the artist. To sustain that creative mood, the poet has to recollect his emotion in solitude as Valmiki did after his return to the hermitage. These are but the starting points of the poets' journey; but the spark that ignites the fire of poetic genius is the divine gift of talent, like the one which Brahma conferred on Valmiki. Others who achieve poetic greatness by their endeavour " abide our question ", but the poets endowed with heavenly gifts like Valmiki or Kalidasa soar effortlessly to mysterious heights ' out-topping knowledge '. Such a poet can speak nothing but the truth; for in the realm of poetry " Beauty is truth and truth is beauty"; nor can the work of such a poet ever perish; for " A thing of beauty is a joy for ever ".

WHY NOT?

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IT was 2–30 P.M. Lounging on my seat in my niche in the College dreaming of what is going to happen to........... I suddenly became conscious of a "presence". I scanned and it turned out to be no less a person than the redoubtable editor of our College "Mag".

I could very well notice a big question mark on his face and I understood it at once. He had been unduly partial to me in the matter of waiting and it is clear he has grown desperate, for almost all the contributions for our magazine have already poured in and are now actually in print.

What was I to do? I had neither the article nor even a plausible excuse ready. It was an extremely delicate situation. I was embarrassed and he not less. He had been too chivalrous to remind me while I had been too sluggish relying upon the privilege due to me. And now here is a posture of affairs in which our over kind editor has been presumably prompted to think if I had not reached the limits to the considerations which I can expect due to my sex. But he would never put it in so many words to me for the life of him nor would he quietly leave me out of the job, because he had made (almost) the first approach to me for an article and I had in a way agreed. Even if the latter alternative were possible, what would everybody say if there should be no contribution from only one member of the staff and that too the solitary member! Surely it will not go unnoticed or commented upon. Should he hold me up to this? Not he at any rate. It will be just like waking a sleeping man, promising him immortality in one breath and denying it in the next and finally holding him to ridicule for having slept. That would be too cruel a joke to be practised on any man by anybody much less by our editor on his own collegue and a lady at that. Why should he be blamed? And why should I be either? No, it would never do. He would never have me out of the job. He was looking at me quizzically. I appeared to him a great tragic heroine marching steadily on to a certain destruction though I might have turned along the other road and gained immortality. There was nothing for him but to watch this catastrophe slowly overtaking me, his co-worker.

"Why not I tell her straight away that she has unduly delayed and as such it may not be possible to accept her article any more", he should have thought.

I could read all these in a trice from his tell-tale countenance. But how could I accept guilt? Even if I should, would it not be completely at variance with the nature of the members of my sex and would I not be scandalising them all at once?

So the best I could do was to put on a non-chalant smile triumphantly. I could never make it bright. It was one of those faint things which hover about on helpless lips. I gulped the lump in my throat. Then I was seized with a bright idea. Impulsively I asked him, "Why not I chronicle the scene itself between us and have done with it? "yes", he said, "by all means, why not?" ......and here it is!

Science—Its Utilitarian and Cultural Value

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SCIENCE is a socially acquired body of knowledge about the world and universe and is at the same time a method of consciously extending and of using this knowledge. With the development of Science, Civilisations have become increasingly dependent upon its use in enlarging their mastery over nature, so as to be able to support large populations at standards of living above the primitive.

To-day everyone knows about the part played by Science and Scientists in promoting the social and national prosperity. All the industries of the country on which not only comfort but even the life of the people depend—the great manufacturing industries, and agriculture, the greatest industry of all pay tribute to science. With the contribution of Science to raise agricultural and industrial productivity, it is becoming the material basis for abolishing hunger and want from the world. Is it not a matter of highest importance that agriculturists should have at their command an adequate supply of fertilisers, if a deterioration of the soil should not set in and the agricultural output should meet the national requirements? Does not science play an essential role in this all important field? And science can keep the wolf from the door.

Science has rendered a noble service to mankind. It is no exaggeration to say that the health and well-being of the people are fundamentally dependent on the scientist. One has only to imagine the sum of misery, suffering and loss of life from which mankind has been saved by anæsthetics, antiseptics, drugs and insecticides which we owe to the ability, trained intellect, scientific imagination, and persistent endeavour of scientists. The progress that has been made in the defeat of social scourges such as cancer, tuberculosis, cholera, Malaria and other diseases is an outstandingly remarkable achievement.

The crowning achievement of scientists is the artificial preparation of many of nature's own products and industrial production of those innumerable dyes, therapeutic agents, perfumes and other materials which are regarded as necessaries in our modern civilisation. The Scientist has entered into competition with Nature and has defeated her in the production of many compounds both for ornament and for utility. The artificial products in a number of cases excel the natural product.

The raw materials for the synthetic products are derived from coal-tar and petroleum. The coal-tar obtained by the distillation of coal is an evil-smelling and unattractive looking material but from it the scientist has evolved innumerable substances—dyes by the thousand which successfully match with the natural colours—explosives which the strongest works of nature are powerless to resist, antiseptics and drugs; the sweet-smelling essences of flowers; photographic chemicals; plastics and rubber-like materials. It is needless to emphasise that the above materials are necessaries in the modern world.

With the bursting of the first atom bomb, a new epoch in the world's history and in the history of human civilisation began. Wide publicity has been given on the possibilities for good opened up for the world, when the stores of atomic energy are liberated, not with world-shattering violence, but as a steadily flowing stream controlled and directed for the use and benefit of mankind. This great scientific discovery can be applied to the furtherance of the lot of humanity,

in particular of the peoples of Asia and Africa, from their grinding poverty, of making the desert areas of the world 'blossom as the rose' or thriving industrial centres.

In times of war men are inclined to think of the work of scientists as being directed solely to destructive ends but the discoveries of scientists are contributions to knowledge and in themselves are neither beneficient or maleficient. It is man's responsibility to use these discoveries aright. It is a challenge to his moral greatness. The suffering and destruction of life brought about by the misuse of the discoveries of scientists are certainly great. But the relief from pain and the saving of life made possible by their discoveries are greater.

Science can intensify economic crises of overproduction and be the cause of unemployment and much human suffering. But this is a political and social problem whose solution can only be found through the study of societies and in political action.

Another attack on Science has been that it has replaced the craftsman by the unskilled worker—the machine minder. It is true that the latter class of work has little relationship between their work and satisfaction of human needs. The logical successor to the craftsman of old is the technical of to-day. But of course an enlightened society should do everything to retain and encourage the older craftsman in appropriate spheres. But a technician's work is inevitable in order to achieve high standards of living.

Science must be appreciated not merely on account of its utilitarian value but also as an instrument of culture, as a means of coming into closer relations with Nature and the Infinite.

The story of Science is one of the most enthralling of stories, the story of incessant struggles of men against the unknown, in which stage by stage, overcoming difficulty, after difficulty, menare always the victors. Every discovery in science is a positive knowledge, a gain for mankind whether or not it may prove later to have direct material application. A broad and general education in Science is absolutely essential for every one. An understanding of the scientific basis of things of common experience suchas food, health, heredity, genetics, and an appreciation of the value of experimental method should form part of a man's education.

There is a fallacy in the common contradistinction between science and culture. There is often an implication that the culture of a society is its literature, music and art while its science is merely a utilitarian asset. To scientists the pursuit of science has an intellectual and æsthetic value which may be compared with that given by the cultivation of the graphic arts or music; but it is believed that such appreciation cannot be shared by others in a similar way. An improvement in popular education in science, an effort on the part of scientists to explain their work in popular terms and a suitable modification of the educational system will certainly dispense with any such feeling.

In this scientific age no man can be considered cultured who makes no serious attempt to understand and appreciate the broad principles of science. Although there are some scientists who have no interests outside their own field of study, it is common to find that scientists in general have a wide range of interest in human affairs and the arts. But it is noteworthy that many of the so-called cultured intelligentsia have not the faintest inkling of either the history or scientific theories. They are cut off from at least one half of the real culture of the modern world. A society's heritage and contemporary progress in science is as integral a part of that society's culture as is its music and literature and should be absorbed normally as part of general education. Science should be recognised as a precious possession of the community and not as a marvel to be admired or feared without understanding. Such a proper understanding of science will shatter the attempts of reactionary

people to suggest that it is "Science" which is responsible for wars and economic crises, as a smoke-screen to hide the real social causes.

To develop an appreciation of Science as a part of culture educational classes should be conducted in smaller towns. Exhibitions and museums, small and large, can be a very useful way of demonstrating and explaining scientific subjects. The exhibitions should show the role of science in everyday life. They should show how the industries of one country are dependent upon the raw materials of another and also illustrate the methods adopted at various times and in different regions to deal with the problems of production, transport and manufacture. Such a background of general knowledge of the real world will enable a man, in the light of his own personal experience, to better appreciate the significance of current topics and trends.

Scientific talks should be included to a greater extent in the Radio programmes. An authoritative person of high scientific standing should be put in charge of these. Topics like the History of science, scientific discoveries lives of scientific workers, Industry, Housing, Agriculture and Food, Medicine and Health etc. could be discussed in very popular terms.

A well-balanced attempt to make scientific study more popular is absolutely necessary for a nation's progress. Science stands for efficiency in all the activities of life and the neglect of science spells waste, industrial decay and national ruin. It is highly gratifying that our Government has taken a very firm step in the direction of encouraging and assisting Scientific and Industrial Research. But, for the national effort to become really effective, the mental outlook and the attitude of the people towards science must change. A spirit of trust in science and love for it must be cultivated. Men of high mental calibre and energy must be attracted in much larger numbers into the ranks of scientific workers. Only then real scientific advance is possible and national prosperity can be ensured.

Science Brings Peace and Plenty

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THE object here is to reveal atomic energy in its marvellously beneficient character, to emphasise its possibilities as a tremendous boon and an ever increasing blessing to mankind. Appallingly capable though it is of mass destruction, atomic energy can be—and indeed has been proved to be—a magical source of good.

When we reflect on the benefits that its use has already conferred upon industry and health we find it hard to realise that only just over thirty years ago the prospect of releasing the energy of the "Mighty Atom" was viewed by most people, even by many scientists, with considerable apprehension. They feared the result would be a global catastrophe.

However when at last in 1932, the atom was split nobody was immediately any the worse for an achievement that was hailed as a 'miracle of Science'. But knowledge was at that precise moment gained of a new and perhaps illimitable agency for good and of a new and possibly doomful evil, that knowledge, a few years later was to challenge the conscience of the great nations and present them with a fateful choice. That choice still demands to be made. Upon it will depend the whole future of mankind. For atomic energy is like a genie; at our bidding it will perform marvels for the inestimable advantage of us all and will with equal facility strew the earth with ruin and death and decay.

Lord Cherwell, Professor of experimental Philosophy at Oxford has said "For the first time man has it in his power to destroy all life on this planet, and the question is whether he will be able to avoid some form of universal suicide". As Sir John Cockroft has told elsewhere there has been established, "A major source of the world's supply of radio-active isotopes". The production of atomic energy is a big industry in itself, giving employment to thousands.

Apart from Nuclear energy as a source of power there are applications of radiation to the chemical engineering industries. The Polymerisation of ethelene to polyethelene is carried out in industry at high pressures and temperatures. The presence of radiation under certain circumstances can double the output of ethelene. Radiation can also change the properties of plastics such as polyethelene. In particular it can greatly increase the resistance of polyethelene to high temperatures.

In agricultural research radio-active isotopes play a considerable part. In genetics, Physiology and biochemistry, of plants and animals and pathology, the study and control of diseases in laboratories devoted to all these radio-active traces are to-day an important tool of the research worker. With radio-active isotopes observations of many types which were hitherto impossible can be made. These have proved to be valuable aids in the investigation of plant growth, nutrition and plant diseases. The radio antographs are of immense value in studying the distribution of substances between tissues. By placing roots, leaves, or even slices of fruits in close contact with suitable photographic material, usually X-ray—films a picture of distribution is obtained. They have also been used at least as widely for the investigation of the ability of the soil to provide nutrients in a form accessible to plants. Radio-active Phosphorous has opened up new proporous lines of research. Again the object of much agricultural research is to reduce the loss in yield due to weeds, pests and diseases and workers in these fields are beginning to find tracer methods of consid-

erable value. The also finally use it in the examination of the toxity of fungicides to the spores of various fungi.

The radio-active isotopes find an increasing use in the line of milk research and milk preservation. Besides being useful it is an entirely peaceful and constructive method and it has provided the research worker a new tool quite astonishing incisiveness and precision and of ever widening scope. Certain biological problems that have appeared almost insolvable by methods in use before radio isotopes became available, are now yielding one by one to this sharp and searching research tool.

The impact of modern developments in nuclear physics on medicine, with its humanitarian outlook and scientific technique, has been of particular interest. If a minute quantity of radio-active material is fed to an animal it is possible to tell where it is and how much of it is there, and to follow its absorption in the body, incorporation in the tissues, and its subsequent break down and excretion. Much use has been made in the fundamental study of physiology. To determine the volume of red blood cells in the body, the portion in the plasma, to study the disorder functions of the body, and to find the distribution of iron in the body given to a patient by mouth or by injection are all made possible now using radio isotopes.

An interesting diagonostic procedure is the use of television techiniques to display the distribution of radio-active material in a patient. A highly sensitive instrument, a Seintillation counter is used to scan the patient that is to pass backwards and forwards in front of him. Passing down the length of the body as it does, this instrument produces on a television screen a pattern of dots which represent the concentration of underlying radio activity. The screen shows a picture of the patient which is not a photograph of his outside nor an X-ray of his bones within, but a plan of his radio activity. Some patients when given special radio-active materials distribute them in their bodies in a pattern which provides valuable information about their disease. Again it is in cancer that radio-active isotopes have been most widely used in treatment.

Despite the distracting noise and excitement it is in quieter realms of thought and understanding that the real revolution caused by recent advance, in nuclear physics, seems to be taking place. The unhappy segregation of mental activity into fields of science, philosophy and art with their disintegration into remote pursuits has led science to become more and more the tool of power rather than remaining an integrated part of our way of life, as a precise language for talking about the material world. The concepts of classical physics once thought to be universally applicable, have now been found to be restricted, the order of reality has changed, uncertainity has been found at the very heart of material things and no longer can even the purest scientist hope to explain a home by its bricks or the whole universe by its atomic particles. At the moment when scientific approach has provided man with an unparallelled opportunity for the development of power to be used either for his material prosperity or for his destruction it has also presented him with a new chance to see himself and his surroundings very clearly.

The obtrusive drama of bigger and better bombs is now being turned more happily into an energetic and imaginative endeavour to harness nuclear energy to industry, to improve our material condition of life. So long as man aspires to knowledge he must accept the responsibilities it brings. He gets no where by blaming both his failures in human relation and his abuse of power, on his success in the field of science which has placed that power in his hands for good or ill. W. Grey Walter wrote "The flinging of the first flaming brand to scare the beasts away from the mouth of a cave was a profoundly greater gesture in the human story than the dropping of the first atom bomb, its modern elaboration".

METALS AND CIVILISATION

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IN the twentieth century the expansion of the use of metals has been so rapid that considerably more metal has been produced during the last 40 years than during the ages from the beginning of man's history till the year A. D. 1900. How many people realise that our material civilisation and every amenity of life depend on the work of the metallurgist and on his ability to produce first the right type of metal for each particular purpose?

In the morning we are awakened by an alarm clock, the working components of which are certainly *metallic.* We press an electric switch and current passes along a *copper* wire to light a lamp with a *tungsten* filament. We wash in water which has come through *copper* or *lead* pipes, shave with a hardened *steel* razor-blade, whilst anticipating breakfast that is to be cooked on a *cast-iron* stove; in the meanwhile coffee is being made in a metal coffee-pot with water heated in an aluminium kettle. Then after eating our Idli and sambar served in an *ever-silver* plate, we read a newspaper that has been printed from a *lead* alloy type-metal. Having finished breakfast, we rush to catch a bus or tram car which is almost entirely made of metal and on handing the conductor a *nickel* alloy quarter rupee, we receive change in the form of copper alloy quarter-annas. This is only the beginning of a day during which hundreds of metallic objects may be used, whether we happen to operate a type-writer, a tractor or a lathe; pilot an aeroplane or work in a modest office or College.

THE HISTORY OF METALS

Man learned to make fires and later to construct furnaces hot enough to liquify most of the metals he used and he discovered that the molten metal could be poured into cavaties in stone or clay and allowed to become solid, thus assuming the shape of the mould cavity. Archeologists have discovered ancient bronze swords and other weapons made by casting in this manner. We, in Tamil Nad, must really be proud of the rich heritage of statues and images of gods and goddesses made in ancient times and preserved for ever in Brass and Bronze.

ALLOYS

The art of blending metals was gradually developed and it became known that an "alloy" formed in this way was sometimes stronger, harder and tougher than the metals of which it was composed. Probably the first alloy to be made was a bronze, consisting of copper with about one part in ten of tin. There is evidence that the early workers understood that if higher content of tin were used the alloy was harder, while less tin gave a softer alloy, so that for different purposes bronzes with varying tin contents were deliberately produced. In south India, Kumbakonam is noted for Brass vessels, Shoranur in S. Malabar for light steelware like knives and forks etc. and Trichur in Travancore-Cochin state for Bell-metal.

By the time the Romans came to Britain, they were using iron and bronze for weapons, tools, and farming implements; copper for vessels and ornaments, lead for water pipes, baths and even coffins; tin, gold and silver for ornaments and silver, brass and bronze for coinage.

Some common alloys (their composition and uses)

PERCENTAGES

Alloy	Copper	Tin	Zinc	Nickel	Iron	Maganet	Other Metals	Uses
Bronze	88.96	4.12						Statues
Gun Metal	88	10	2					Guns & cannons
Bell Metal	80	20						Vessels, cooking utensils
Brass	90		10					"
German silver	25 50		25 35	10 35				" "
Monel Metal	27			68	2.3			Industry
Magnesium	83			4		13		Resistant coils
Nichrome					50.70	20.25	11.25 chromium	windings in Electric fires
Stainless steel					3%	steel 80%	17% chromium	Variety of purposes
Common Solder		50%					Lead 50%	
Type Metal		5%					Lead 75% Antio 20%	Types.

BASE AND NOBLE METALS

Gold and to a lesser extent silver were regarded as 'noble' metals because they could be exposed to the atmosphere for a long time without tarnishing and because they could be melted repeatedly without much loss in weight. These characteristics led to their being used for jewellery and eventually coinage. The possession of noble metals consequently become a measure of wealth so that gold and silver were coveted for their monetary as distinct from their utilitarian value. All the other metals then known, such as tin, lead, copper and iron were by contrast considered base metals.

HOW WE GET OUR METALS

Meteorites (i. e. perts of a star which has broken down due to gravitational effects) from outer space were a source of metals for the early man. These meteorites usually consisted of iron, containing about 8 % of nickel with a small amount of cobalt.

During an exploration in greenland in 1894, a huge metallic meteorite, half buried in the ground was discovered. For a hundred years this had been a source of metal for the Eskimo hunters who used to break off pieces from the meteorite and fashion the metals into weapons and tools. No doubt

but a number of differentiations as many differentiations as the different organs. And there is in it the vital principle which is also its principle of unity, activity etc. (which is also otherwise known as Essence or Form or Nature or Substance as distinguished from accidents like colour, shape, size, etc.) Thus sensitive life and vegetative life require their principles of life.

If we further examine the operations of man we find that he is not only capable of vegetative and sensient operations (which are material) but is aware of his power to produce effects which have nothing whatsoever in common with matter. Man can think. A thought is not reducible to anything that we can feel justified in calling material. If we list every known property of matter we shall find that a thought has none of them. It does not occupy space, it has no shape or size or weight, it is not perceptible by any of the fine senses. It cannot be made into something else. Faced with his power to produce something which has not one single element in common with the matter of his body, man has normally adopted the obvious solution—that this utterly *immaterial* thing must be produced by some element in himself distinct from his body. In other words, man produces two sets of operations which has nothing in common; therefore man must consist of two distifct principles. There is the material body which produces material operations; there is the spiritual part of him which produces the non-material operations. Yet man is not two beings but one being. We have therefore to conclude that man has a material constituent, that he has a life-principle which make his body to be a living body, and that this life-principle is spiritual and therefore capable of producing those spiritual effects. **The soul** (the vital principle in man) does not directly produce the sensitive and vegitative operations but simply animates the (sensitive) sense organs of the human body. Human nature, thus consists of material body which operates through its five physical senses (of sight, hearing, touch, taste and smell) and a spiritual soul (Whose faculties are intellect and will).

The possession of a spiritual soul is the one thing that makes a fundamental difference between man and the lower animals. And if one thing is more certain than another, it is that unless we can see a fundamental difference between men and the animals, there will be no fundamental difference in our treatment of men and animals.

There are different activities and so different natures. A being differs from another being according to its nature. Nature may be defined as the principle of activity (radix activitatis) or substance which is ordained to some end or finality. There is substantial difference between inferior and superior beings. Each being has a special end and also a common end (namely the inferior beings being meant for the superior beings) and they must be unified. It is necessary to have faculties in the same level as the operation to be produced. The term 'Life' is thus an anological term (indicating different kinds of vital principles according to different natures) and not an univocal or equivocal term. The vital principles of plant, animal and man are vegitative, sentient and spiritual principles respectively. The end of a being is always in the same level as its nature.

WHAT a comforting thought it is to think of death, whenever it comes, as a wise plan in the economy of nature? If we could realize this law of our being and be prepared for death as a welcome friend and deliverer, we should cease to engage in the frantic struggle for life. We shall cease to want to live at the cost of other lives and in contempt of all considerations of humanity.

—*M. K. GANDHI*

Educational activities of H. H. Rajah Serfoji Chattrapathy of Tanjore

Srimanth Rajasri Rajaram Rajah Sahib Chattrapathy,
Senior Prince, Tanjore

TANJORE District is called the Eden of South India. It well deserves that name. Its fertility is unbounded. It is the great centre of Hindu Art and Culture. Great rivers flow through it, great cities adorn it. Its temples are amongst the most sacred and architecturally the most superb in India and the whole District teems with historic sites such as Sangeetha Mahal in which is located the only College in the city named after the great ruler Rajah Serfoji. Tanjore was the seat of the Chola, the Nayak and the Maharatta dynasties, magic names in the annals of South India. Raja Raja Chola, Rajendra Chola, Reghunatha Nayak, Rajah Shahaji and Rajah Serfoji are some of the names of the rulers to conjure with for they have handed down their names to posterity.

Rajah Serfoji II of the Maharatta dynasty ascended the throne in the year 1789 A. D. and ruled until 1831 A. D. Hindu rulers were invariably supporters of Education and were often unusually attached to men of learning and genius who resided in their courts. A poet, a logician or a bard meets, from a Hindu Ruler with that reception which, in Western Countries, would be accorded to Ministers and pleni-potentiaries. In like manner, Serfoji surrounded himself with learned scholars and poets hailing from different parts of India and gathered in Tanjore, a galaxy of accomplished and talented men who greatly contributed to the cultural and educational upliftment of the people.

When we study the period of Serfoji we should bear in mind that he lived in a period far removed from the modern days when education was at its low ebb. The facilities of printed books and easy communication were practically nil then. English schools and other educational institutions aided by the Government were rare. The very few schools which existed were entirely in the hands of Missionaries of different countries and nationalities. The educational system of the East India Company was not properly developed. Needless to say that there were no Colleges in India then.

The general education imparted in those few institutions were the reading and writting of the local languages. In some schools English was also taught to the Hindu boys. Only Christian students studied English and local languages in the Mission schools where no Hindu dared to enter. Such a situation was greatly altered by Rajah Serfoji in Tanjore by bringing together all the boys irrespective of caste and creed in one school and there they were taught all subjects without any reservation.

The system of University education was not in vogue then. In fact the University of Madras was founded only in the year 1857 A. D. twenty six years after Serfoji's death. In such a state of affairs Rajah Serfoji started on his project of providing free education in all branches of learning and in all the known languages of the locality to all his subjects. And within the jurisdiction of his limited holdings, he strove hard single-handed and with sincerity of purpose to confer on his people the maximum benefit of free education and in this he achieved considerable success.

Serfoji had his early education under Rev. Swartz and Rev. Gerrike which went a long way to shape his character. He became a linguist in course of time and mastered Sanskrit, Tamil, Telugu, Urdu, English, French, German and Latin besides his mother-tongue Marathi. He wished to combine what was best in Indian and foreign cultures. He was a great composer and a musician, and had left several musical compositions in Indian languages as well as in English. It is remarkable that at that period when no Hindu dared to cross the ocean for fear of being ex-communicated, Rajah Serfoji agreed to send his only son Rajah Shivaji to receive higher education in England, but Shivaji's mother refused to be separated from her only son and hence the Rajah's desire remained unfulfilled.

From numerous records we see that Serfoji's schools admitted girls also. Names of several girls studying in various schools with their age and caste are found in the accounts of the schools. The encouragement given by him to women education was responsible in later years for the steady progress of women education in the district of Tanjore. The Divisional Inspector Mr. Bradshaw in his report for the years 1851—1852 says, " Tanjore stands first of all the districts in the Fourth Division in the State, the number of girls reading in Tanjore exceeds that in all the schools in the three other districts put together ". Serfoji subsidised a school for girls run by the Missionaries at Karunthattangudi. He attached " Patasalas " or schools to most of the Chattrams he had under his control which not only catered to the physical needs of the pilgrims but also imparted free education to the village children.

In his capital at Tanjore he started, in addition to schools giving lessons in Indian languages, special schools for specialised subjects like Vedanta, Nyaya, Jyotisha and Nava-vidya. Vedanta schools admitted Brahmin, Kshattriya and even Vysia boys and they were taught four Vedas, six shastras, besides grammar, tharkashastra and Mimamsa. Jyotisha Shastra Sala specialised in Ganitham (mathematics), astrology, astronomy and astrophysics, while Nyaya Shastra Sala taught Neethi Shastra (codes of conduct). Rajya vyavahara (state craft), laws of Civil and Criminal justice, and Rules of Hindu code (Dharma Shastra). In Agama Shastra Salas, which were attached to every big temple of Hoary tradition, pupils were taught subjects like Agamashastra, Vaikhanasa, Pancharathra etc., and equipped the pupils with knowledge for the proper conduct of religious ceremonies in the Temples. Distinguished Pandits were appointed as heads of the respective branches of study.

Similarly, separate schools for teaching English, Tamil, Telugu, Marathi, Persian and Arabic were also started at different centres. The teachers were given gifts of lands and cash salary from the private treasury of the Rajah. A Pandit in oriental languages for instance was paid 10 chakrams and 10 kalams of paddy per month besides assurances of further help and presents for every kind of celebrations in his house. Similarly, when a boy completed his course of study and returned home he was given new clothes and expenses for the journey.

The accounts and lists maintained in modi script and the personal correspondence registers of the Rajah reveal that children of all castes were admitted in all his schools free. Muslim boys were also enrolled. Names of various schools their respective strength, the names and castes of the pupils and the teachers, their scale of pay, duration of the course prescribed for each branch of study, and other details of the curriculam are found meticulously recorded in the modi manuscripts.

The schools situated in Needamangalam, Tiruvarur, Muktambalpuram and other villages where the Rajah had Chattrams were placed under the control of Superintendents called " Madyasthas ". Other inferior officers like Dimmatis were in direct control of the Schools and the hostels. Large

grants of lands were given by Serfoji for their maintenance. His munificience even extended beyond his domains; for he liberally helped several European Missions. The S. P. G. Mission received the maximum help from him in cash grant and land. A number of buildings constructed by the Rajah at his cost were gifted away to such Mission schools in Tanjore, Tranquebar and Needamangalam firkas. When in the year 1808 A. D. Tranquebar was conquered by the English from the Danish people, the Danish Mission school was in distress and Serfoji extended his helping hand by gifting away the entire village of Ayyapadi for its maintenance. Several school buildings like "Master Ram's Mahadi" in North Main Street, Tanjore owe their origin to the munificience of this noble king.

He had made it a rule to provide every school attached to a Chattram with a hostel. The pupils were not only fed sumptuously but well clothed and cared for. They were given good food thrice a day, and the food consisted of two curries, Sambhar, Rasam, Buttermilk, ghee and a fried item. To all non-vegetarian boys meat-diet was given once a week in addition to their oil baths twice a week and appetising drugs to sharpen their appetite. The boys were properly dressed and supplied with blankets and warm-clothes during cold weather.

To every hostel and school campus an excellent gymnasium was built. Exercises in Indian games and methods of physical culture like Wrestling, Dandals, Baskees, Karla (club) Whirling, Fencing (patta), Cilumbum (play with sticks) and Malkhamb were taught. An expert Wrestler called "Vastad" belonging to the "Malluga Jetty" caste was put in charge of the gymnasium and he was given grant of land and also a small cash salary.

It is also on record that several distinguished Europeans like the Governor of Madras, Captain Chalminer, Commander Hessie, Captain John Fife, John Blackburn, Archdeacon Robinson, Mr. Kolhoff, Lord Velantia, Bishop Heber and others have visited some of the educational institutions of Serfoji and they call such institutions as "Rajah's several Colleges" in their references. They have recorded unstinted praise for the Rajah's magnanimity, farsightedness, singular devotion to the welfare of his people and his scholarly attainments.

For the use of little children Serfoji caused English books like Aesop's Fables to be translated into simple Indian languages. He had also made geography easy for them by writing out a Geographical opera called "Devendra Kuravanji". One of his leading court poets Kottayur Sivakolundu Desigar was sent to Madras on the special request of the Governor of Madras where he was appointed as Professor of Tamil in the first College to be started there. Such was the profound influence that Rajah Serfoji exercised over the literary activities of his period.

To further the cause of education, he started the first press in Tanjore called "Navavidya Kalasala Varnayantra" for producing copies of all the great works in Indian languages for wider use and circulation among the public. In fact, this was the first press in India meant for printing oriental languages. It is only thirty years after he had started this "Varnayantra" press, that similar enterprises were undertaken at Bombay to print works in Sanskrits, Marathi etc. The types used were stone types and even today we see with pride some excellent copies printed in his press, preserved in his great Library of Saraswathi Mahal at Tanjore.

Thus it can be seen that a zest for the spread of education and a firm belief in the greatness of the Hindu Culture grew fertile in the heart of Serfoji and has produced permanent fruits. The early impressions he had received by the impact of the Western with his native eastern methods have led him to the formation of a synthetic culture in himself, with the help of which he had left to posterity, results of permanent value and universal benefit.

PLAYING WITH NUMBERS—BIG NUMBERS

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FROM times immemorial, numbers have had a great fascination for all men, especially mathematicians. There is a story current among African explorers that the Hottentots do not have in their vocabulary the names for numbers greater than three. Ask such a native how many children he has or how many enemies he had slain, and if the number is greater than three, he will say "many". Thus the fiercest Warrior of the Hottentot tribe would be beaten, in the art of counting, by any Indian child of Kinderkarten age who could easily boast the ability to count upto 10. Nowadays we are all accustomed to the idea of big numbers, like the American aid to various countries running into billions and trillions of dollars or stellar distances measured in inches or the total number of atoms in the universe as at present known to be 3 followed by 74 Zeroes (i. e.) 3×10^{74}. But this 'arithmetic made easy' system was unknown to the ancients till an Indian mathematician made that momentous discovery—though many of us even now do not realise its importance or significance. Till this epoch making discovery various cumbersome system of representing numbers were in use and invariably all of them proved useless when big numbers had to be represented. For the ancients, very large number like the number of stars in the sky, the fishes in the sea, or the grains of sand on the beach were incalculable. It was Archimedes who first tried to tackle the problem of representing big numbers. He was successful upto a stage. Nowadays any undergraduate has some idea—though vague—about big numbers and about infinity. However big a number one can think of, it is still finite and can be written down provided one has the patience.

But there are some really infinite numbers which are larger than any number we can possibly write, no matter, how long we work or how patient we are. Thus the "number of all numbers" is clearly infinite, and so is the "number of all geometrical points on a line." Is there anything to be said about such numbers except that they are infinite or is it possible, for example, to compare two different infinities and see which one is larger? Such questions as these, which at first sight seem fantastic, were first considered by the famous mathematician, George Cantor, who can be called the founder of the arithmetics of infinity.

If we want to speak about larger or smaller infinities we face a problem of comparing numbers that we can neither name nor write down and are more or less in the position of a Hottentot inspecting his treasure chest and wanting to know whether he has more glass leads or more copper coins in his possession. Remember the Hottentots cannot count beyond three. Then is the problem insoluble? Not at all. If he is clever enough he will get his answer by comparing the beads and the coins piece by piece. He will place one bead by the side of one coin, another bead by the side of another coin and so on. If he runs out of beads while he has still some coins, then he has more coins than beads and vice versa. If he has coins and beads matched in pairs with remainder in none, then the number of coins equals number of beads. This was precisely the method employed by Cantor in comparing the two infinities. If we can pair the objects of two infinite groups so that each object of one infinite collection pairs with one object of the second infinite collection and no objects in either group are left alone, then the two infinities are equal. If this is not the case and objects in one of the collections remain alone then this collection is greater than the other one.

This is evidently the most reasonable and as a matter of fact the only possible way

that one can use to compare infinite quantities. Take for example the infinity of all even and the infinity of all odd numbers. Intuitively one feels that there are as many even numbers as there are odd and this is in agreement with the above rule since a one to one correspondence of these numbers can be arranged:

1 3 5 7 9 11 13 15 ....
2 4 6 8 10 12 14 16 ....

There is an even number to correspond with each odd number in this table and vice versa. Hence the infinity of even numbers is equal to the infinity of odd numbers. This seems quite simple and natural.

But hark! Which will be greater, the number of all numbers, both even and odd, or the number of even numbers only? Of course the immediate reaction is to say that the former should be greater because it contains in itself all even numbers in addition to all odd ones. But that is only an impression and in order to get the exact answer you must use the above rule for comparing two infinities. Then it will be found that the impression was wrong—surprising indeed. This can be seen from the following table:

1 2 3 4 5 6 7 8 9 10 11 12 13 ...
2 4 6 8 10 12 14 16 18 20 22 24 26 ..

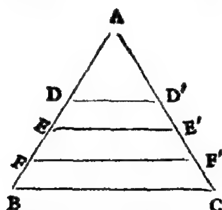
According to our rule of comparing infinities we must say that the infinity of even numbers is exactly as large as the infinity of all numbers. This sounds paradoxical since even numbers represent only a part of all the numbers but we must remember that we operate here with infinite numbers and must be prepared to come across different properties.

In fact in the world of infinity a part may be equal to the whole! This can be illustrated further by an example or two.

Following Cantor's rule for comparing two infinities, we can also prove now that the number of all ordinary arithmetic fractions like $\frac{3}{7}$ or $\frac{5}{9}$ or $\frac{11}{3}$ is the same as the number of all integers. In fact we can arrange all ordinary fractions in a row according to the following rule: Write first the fractions for which the sum of the numerator and denominator is equal to 2: there is only one such, viz. $\frac{1}{1}$. Then write the fractions with sums equal to 3: as $\frac{2}{1}$ & $\frac{1}{2}$. Then those with sum 4 as $\frac{3}{1}$, $\frac{2}{2}$, $\frac{1}{3}$. And so on. In following this procedure we shall get an infinite sequence of fractions containing every single fraction one can think of. Now write above this sequence, the sequence of all integers and you have the one to one correspondence between the infinite number of fractions and the infinity of integers. Thus their number is the same. This may create the wrong impression that all the infinities are the same and that there is no use or sense in comparing them. That this is not the case can be demonstrated by finding an infinity which is greater than the infinity of all integers or all arithmetical fractions. Infact there are many more points on a line than there are integers or fractional numbers. To prove this their consider a line one inch long and the sequence of integer numbers. Each point on the line is fixed by its distance from one end of the line and these distance can be written in the form of an infinite decimal fraction like of .073543.. (All these fractions will be less than 1 since the line taken is 1" long). Thus we have to compare the number of all integers with the number of all possible infinite decimal fractions. From arithmetic it is known that every ordinary fraction can be converted into an infinite periodic decimal fraction. And the points in a line are not necessarily represented by periodic decimal fractions and in most cases the decimal figures appear without any periodicity at all. Thus it is not possible to establish a one to one correspondence between the points on a line and the integer members which means that the infinity of points on a line is larger or stronger than the infinity of all intergers or fractional numbers.

The choice of an 1" line above does in no way limit the generality of the result. For it can be shown that there is the same number of points in a 1 inch or 1 foot or 1 mile long line. To prove this consider the figure which compares the number of points on the

two lines AB and AC. Though each point on the line AB, draw a line parallel to BC



and pair the points as D.,D'., E.,E', F.,F', etc. Each point on AB has a corresponding point on AC and vice versa; thus according to our rule the two infinities of points are equal.

A more striking result of the analysis of infinity consists in the statement that the number of all points on a plane is equal to the number of all points on a line. (This can be proved in a manner similar to the above). This idea can be extended to prove that the infinity of all points within a cube is the same as the infinity of points within a square or on a line.

According to George Cantor, the creator of the "arithmetics of infinity", infinite numbers are denoted by the Hebrew letter X (aleph) with a number of small size in the lower right corner to indicate the order of the infinity. The sequence of numbers (including the infinite ones) now will be
1,2,3,........ X_1 X_2 X_3........and we say that there are X_1 points on a time or there are X_2 different curves just as there are 52 cards in a pack of playing cards.

In conclusion we can point out that infinite numbers very quickly outrun any thinkable collection to which they can possibly be applied. We know that X represents the number of all integers; X_1 represents the number of all geometrical points and X_2 the number of all curves but so far none has been able to conceive any definite infinite collection of objects that could be described by X_3. It appears as if the first three infinite numbers are enough to count anything we can think of and we find ourselves here in exactly the same position of the Hottentot who had many children but could not count beyond three. What a pitiable state of affairs is this and how limited is human knowledge but how great human vanity!

LIFE

Sri S. Rozario, M. A.

MAN is so preoccupied with life in general that he hardly stops to ask 'what is life as such'? Life indeed, forms the subject matter of History, Science, Philosophy, Literature and Arts. But each treats of it from its own particular point of view.

History examines man in relation to world forces that act upon him; it studies human destiny as revealed by the historical process; and it attempts to account for such process. History is a significant progression or movement capable of realisation and its theme is the destiny of man's life on earth; the destiny of the human race as a whole, of each particular people and community in it, and of each individual. Literature looks at life in general and from as varied points of view as life itself. Art tries to discover and produce the beautiful science studies' facts and tries to discover laws and principles underlying the various phenomena in the universe and tries to systematise them. Philosophy (to be more specific metaphysics), on the other hand goes to the root of the matter and studies the conditions of being as being i. e. analyses the constitutive principles of being as such.

While science is satisfied with the discovery of immediate cause (though real) philosophy goes further and discovers the ultimate cause of things. Philosophy begins where science ends. When we take up the study of life as such and analyse the fundamental nature of life as life, we at once enter the field of philosophy. It would indeed be both interesting for us and profitable to science, History, Literature and other Arts to study life as such.

In what then does this life as such consist? Life may be defined as *self-movement* or immanent (indewelling) movement as distinguished from 'transitorius motus' or mechanical movement. Thus 'Life' implies a vital principle by which the live being is able to move itself.

Now beings may be broadly divided into animal and inanimate according as they possess this vital principle of self-movement or not. Such inanimate objects as stone, wood or atom of any material substance for that matter do not possess this vital principle of immanent movement (motus immaners) and can be moved only by external force when you get (motus transitorius) what is called mechanical movement.

There is some thing in man's body as in the body of an animal or a tree which distinguishes it from inanimate matter. The powers of growth from some inner principle and of reproduction are sufficient to distinguish matter which has this life—principle from matter which has not. The reality of the life—principle is shown not only by its presence while it is present, but by its absence when it departs. For the material being which has lost its life—principle is not in exactly the state of those other kinds of matter which have never been alive; it corrupts. When man dies the different substances no more collaborate but act independently as such. Why are the cells of an animal working towards the same end? There must be something else or some other principle that directs these things so that they might collaborate. In mineral you have mere multiplication of the same atom. In plants you do not have mere multiplication

but a number of differentiations as many differentiations as the different organs. And there is in it the vital principle which is also its principle of unity, activity etc. (which is also otherwise known as Essence or Form or Nature or Substance as distinguished from accidents like colour, shape, size, etc.) Thus sensitive life and vegetative life require their principles of life.

If we further examine the operations of man we find that he is not only capable of vegetative and sensient operations (which are material) but is aware of his power to produce effects which have nothing whatsoever in common with matter. Man can think. A thought is not reducible to anything that we can feel justified in calling material. If we list every known property of matter we shall find that a thought has none of them. It does not occupy space, it has no shape or size or weight, it is not perceptible by any of the fine senses. It cannot be made into something else. Faced with his power to produce something which has not one single element in common with the matter of his body, man has normally adopted the obvious solution—that this utterly *immaterial* thing must be produced by some element in himself distinct from his body. In other words, man produces two sets of operations which has nothing in common; therefore man must consist of two distinct principles. There is the material body which produces material operations; there is the spiritual part of him which produces the non-material operations. Yet man is not two beings but one being. We have therefore to conclude that man has a material constituent, that he has a life-principle which make his body to be a living body, and that this life-principle is spiritual and therefore capable of producing those spiritual effects. The soul (the vital principle in man) does not directly produce the sensitive and vegitative operations but simply animates the (sensitive) sense organs of the human body. Human nature, thus consists of material body which operates through its five physical senses (of sight, hearing, touch, taste and smell) and a spiritual soul (Whose faculties are intellect and will).

The possession of a spiritual soul is the one thing that makes a fundamental difference between man and the lower animals. And if one thing is more certain than another, it is that unless we can see a fundamental difference between men and the animals, there will be no fundamental difference in our treatment of men and animals.

There are different activities and so different natures. A being differs from another being according to its nature. Nature may be defined as the principle of activity (radix activitatis) or substance which is ordained to some end or finality. There is substantial difference between inferior and superior beings. Each being has a special end and also a common end (namely the inferior beings being meant for the superior beings) and they must be unified. It is necessary to have faculties in the same level as the operation to be produced. The term 'Life' is thus an anological term (indicating different kinds of vital principles according to different natures) and not an univocal or equivocal term. The vital principles of plant, animal and man are vegitative, sentient and spiritual principles respectively. The end of a being is always in the same level as its nature.

WHAT a comforting thought it is to think of death, whenever it comes, as a wise plan in the economy of nature? If we could realize this law of our being and be prepared for death as a welcome friend and deliverer, we should cease to engage in the frantic struggle for life. We shall cease to want to live at the cost of other lives and in contempt of all considerations of humanity.

—*M. K. GANDHI*

Educational activities of H. H. Rajah Serfoji Chattrapathy of Tanjore

Srimanth Rajasri Rajaram Rajah Sahib Chattrapathy,
Senior Prince, Tanjore

TANJORE District is called the Eden of South India. It well deserves that name. Its fertility is unbounded It is the great centre of Hindu Art and Culture. Great rivers flow through it, great cities adorn it. Its temples are amongst the most sacred and architecturally the most superb in India and the whole District teems with historic sites such as Sangeetha Mahal in which is located the only College in the city named after the great ruler Rajah Serfoji. Tanjore was the seat of the Chola, the Nayak and the Maharatta dynasties, magic names in the annals of South India. Raja Raja Chola, Rajendra Chola, Reghunatha Nayak, Rajah Shahaji and Rajah Serfoji are some of the names of the rulers to conjure with for they have handed down their names to posterity.

Rajah Serfoji II of the Maharatta dynasty ascended the throne in the year 1789 A. D. and ruled until 1831 A. D. Hindu rulers were invariably supporters of Education and were often unusually attached to men of learning and genius who resided in their courts. A poet, a logician or a bard meets, from a Hindu Ruler with that reception which, in Western Countries, would be accorded to Ministers and pleni-potentiaries. In like manner, Serfoji surrounded himself with learned scholars and poets hailing from different parts of India and gathered in Tanjore, a galaxy of accomplished and talented men who greatly contributed to the cultural and educational upliftment of the people.

When we study the period of Serfoji we should bear in mind that he lived in a period far removed from the modern days when education was at its low ebb. The facilities of printed books and easy communication were practically nil then. English schools and other educational institutions aided by the Government were rare. The very few schools which existed were entirely in the hands of Missionaries of different countries and nationalities. The educational system of the East India Company was not properly developed. Needless to say that there were no Colleges in India then.

The general education imparted in those few institutions were the reading and writting of the local languages. In some schools English was also taught to the Hindu boys. Only Christian students studied English and local languages in the Mission schools where no Hindu dared to enter. Such a situation was greatly altered by Rajah Serfoji in Tanjore by bringing together all the boys irrespective of caste and creed in one school and there they were taught all subjects without any reservation.

The system of University education was not in vogue then. In fact the University of Madras was founded only in the year 1857 A. D. twenty six years after Serfoji's death. In such a state of affairs Rajah Serfoji started on his project of providing free education in all branches of learning and in all the known languages of the locality to all his subjects. And within the jurisdiction of his limited holdings, he strove hard single-handed and with sincerity of purpose to confer on his people the maximum benefit of free education and in this he achieved considerable success.

Serfoji had his early education under Rev. Swartz and Rev. Gerrike which went a long way to shape his character. He became a linguist in course of time and mastered Sanskrit, Tamil, Telugu, Urdu, English, French, German and Latin besides his mother-tongue Marathi. He wished to combine what was best in Indian and foreign cultures. He was a great composer and a musician, and had left several musical compositions in Indian languages as well as in English. It is remarkable that at that period when no Hindu dared to cross the ocean for fear of being ex-communicated, Rajah Serfoji agreed to send his only son Rajah Shivaji to receive higher education in England, but Shivaji's mother refused to be separated from her only son and hence the Rajah's desire remained unfulfilled.

From numerous records we see that Serfoji's schools admitted girls also. Names of several girls studying in various schools with their age and caste are found in the accounts of the schools. The encouragement given by him to women education was responsible in later years for the steady progress of women education in the district of Tanjore. The Divisional Inspector Mr. Bradshaw in his report for the years 1851—1852 says, " Tanjore stands first of all the districts in the Fourth Division in the State, the number of girls reading in Tanjore exceeds that in all the schools in the three other districts put together ". Serfoji subsidised a school for girls run by the Missionaries at Karunthattangudi. He attached " Patasalas " or schools to most of the Chattrams he had under his control which not only catered to the physical needs of the pilgrims but also imparted free education to the village children.

In his capital at Tanjore he started, in addition to schools giving lessons in Indian languages, special schools for specialised subjects like Vedanta, Nyaya, Jyotisha and Nava-vidya. Vedanta schools admitted Brahmin, Kshattriya and even Vysia boys and they were taught four Vedas, six shastras, besides grammar, tharkashastra and Mimamsa. Jyotisha Shastra Sala specialised in Ganitham (mathematics), astrology, astronomy and astrophysics, while Nyaya Shastra Sala taught Neethi Shastra (codes of conduct). Rajya vyavahara (state craft), laws of Civil and Criminal justice, and Rules of Hindu code (Dharma Shastra). In Agama Shastra Salas, which were attached to every big temple of Hoary tradition, pupils were taught subjects like Agamashastra, Vaikhanasa, Pancharathra etc., and equipped the pupils with knowledge for the proper conduct of religious ceremonies in the Temples. Distinguished Pandits were appointed as heads of the respective branches of study.

Similarly, separate schools for teaching English, Tamil, Telugu, Marathi, Persian and Arabic were also started at different centres. The teachers were given gifts of lands and cash salary from the private treasury of the Rajah. A Pandit in oriental languages for instance was paid 10 chakrams and 10 kalams of paddy per month besides assurances of further help and presents for every kind of celebrations in his house. Similarly, when a boy completed his course of study and returned home he was given new clothes and expenses for the journey.

The accounts and lists maintained in modi script and the personal correspondence registers of the Rajah reveal that children of all castes were admitted in all his schools free. Muslim boys were also enrolled. Names of various schools their respective strength, the names and castes of the pupils and the teachers, their scale of pay, duration of the course prescribed for each branch of study, and other details of the curriculam are found meticulously recorded in the modi manuscripts.

The schools situated in Needamangalam, Tiruvarur, Muktambalpuram and other villages where the Rajah had Chattrams were placed under the control of Superintendents called " Madyasthas ". Other inferior officers like Dimmatis were in direct control of the Schools and the hostels. Large

grants of lands were given by Serfoji for their maintenance. His munificience even extended beyond his domains; for he liberally helped several European Missions. The S. P. G. Mission received the maximum help from him in cash grant and land. A number of buildings constructed by the Rajah at his cost were gifted away to such Mission schools in Tanjore, Tranquebar and Needamangalam firkas. When in the year 1808 A. D. Tranquebar was conquered by the English from the Danish people, the Danish Mission school was in distress and Serfoji extended his helping hand by gifting away the entire village of Ayyapadi for its maintenance. Several school buildings like "Master Ram's Mahadi" in North Main Street, Tanjore owe their origin to the munificience of this noble king.

He had made it a rule to provide every school attached to a Chattram with a hostel. The pupils were not only fed sumptuously but well clothed and cared for. They were given good food thrice a day, and the food consisted of two curries, Sambhar, Rasam, Buttermilk, ghee and a fried item. To all non-vegetarian boys meat-diet was given once a week in addition to their oil baths twice a week and appetising drugs to sharpen their appetite. The boys were properly dressed and supplied with blankets and warm-clothes during cold weather.

To every hostel and school campus an excellent gymnasium was built. Exercises in Indian games and methods of physical culture like Wrestling, Dandals, Baskees, Karla (club) Whirling, Fencing (patta), Cilumbum (play with sticks) and Malkhamb were taught. An expert Wrestler called "Vastad" belonging to the "Malluga Jetty" caste was put in charge of the gymnasium and he was given grant of land and also a small cash salary.

It is also on record that several distinguished Europeans like the Governor of Madras, Captain Chalminer, Commander Hessie, Captain John Fife, John Blackburn, Archdeacon Robinson, Mr. Kolhoff, Lord Velantia, Bishop Heber and others have visited some of the educational institutions of Serfoji and they call such institutions as "Rajah's several Colleges" in their references. They have recorded unstinted praise for the Rajah's magnanimity, farsightedness, singular devotion to the welfare of his people and his scholarly attainments.

For the use of little children Serfoji caused English books like Aesop's Fables to be translated into simple Indian languages. He had also made geography easy for them by writing out a Geographical opera called "Devendra Kuravanji". One of his leading court poets Kottayur Sivakolundu Desigar was sent to Madras on the special request of the Governor of Madras where he was appointed as Professor of Tamil in the first College to be started there. Such was the profound influence that Rajah Serfoji exercised over the literary activities of his period.

To further the cause of education, he started the first press in Tanjore called "Navavidya Kalasala Varnayantra" for producing copies of all the great works in Indian languages for wider use and circulation among the public. In fact, this was the first press in India meant for printing oriental languages. It is only thirty years after he had started this "Varnayantra" press, that similar enterprises were undertaken at Bombay to print works in Sanskrits, Marathi etc. The types used were stone types and even today we see with pride some excellent copies printed in his press, preserved in his great Library of Saraswathi Mahal at Tanjore.

Thus it can be seen that a zest for the spread of education and a firm belief in the greatness of the Hindu Culture grew fertile in the heart of Serfoji and has produced permanent fruits. The early impressions he had received by the impact of the Western with his native eastern methods have led him to the formation of a synthetic culture in himself, with the help of which he had left to posterity, results of permanent value and universal benefit.

Social Evils — A study of their cause and cure

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TODAY in almost all countries whether civilized or not there is a good deal of misery and suffering. Among the many causes for these social evils, poverty is the single immediate cause in making life miserable. A good State is one which provides good life to its citizens. To quote Bosanquet, State is a hindrance of hindrances. Every modern State realising this responsibility devotes serious attention to eradicate these evils. The main idea behind our forming of the Socialistic pattern of society is to remove suffering and misery and thereby to make life pleasant to all. But it is impossible for the State alone to provide good life unless the citizens join hands with the State. The Government of India has realised this fact and has said that unless there is more and more voluntary social organisations it is impossible to form the Welfare State. Therefore it is the duty of every right-minded citizen who has the welfare of his country in his heart to see that these social evils are removed.

POVERTY—ITS CAUSES AND REMEDIES

The majority of people in our country are either already in distress or sinking into want. Every individual tends to a degree of poverty which is a menace to the social progress of the country. Inadequate natural resources, disease, unwise philanthropy, and imperfect education are some of the potent causes of poverty.

Inadequate natural resources such as lack of water and poor soil are good instances of bad physical or natural conditions. Our country is essentially an agricultural country and yields in certain parts most abundant harvests at every successive crop. Its climate is most varied and ranges from the bitterest cold in the mountaneous regions to the most intense heat in the sandy and waterless plains of Rajputana. On the whole it is salubrious. Yet we see around us people in distress. Therefore as far as our country is concerned physical factor cannot be the only cause of poverty.

Sickness is another great, single and immediate cause of poverty. Divine says 75° of all poverty is due to disease. A prospering family falls into ruins if the head of the family becomes sickly. Drinks, often cause nervous break-down. Liquor destroys the individuals' mental, moral and physical capacity. The critical faculty which is given only to human beings is disturbed by intoxicating drinks. Sexual appetite is no less conducive to poverty than the love of drinks. The offsprings of the drunkards are often feeble minded and weak. Men as distinguished from animals possess the art of resuming and they lose this critical faculty when they are under the influence of drugs. Insanitary condition is also one of the causes of poverty. In slums and cheries there is a good deal of filth and insanitation which spread diseases and thus reduce people to poverty-sticken state. By improving the sanitary condition and by proper vaccination, diseases can be averted. The services of the rich and philanthropic men are urgently required in this sphere. With their money they can open hospitals, maternity homes, refuge homes, poor houses for the aged, the inform and the sickly, and work houses for the able bodied unemployed. A clean India means a robust India where people will live healthy, upright, honest and decent lives.

One of the great causes of pauperism is unwise philanthrophy, for it induces people who are poor to become dependent. Helping a family without knowing their real status

may determine a career of pauperism for them. Giving a beggar a coin will probably confirm him in dependency and he may wrongly think that a living can be more easily obtained by begging than by labour. In other words only scientific charity will help people and relieve them from distress.

Lastly inadequate and misdirected education is one of the powerful causes of poverty. India is looked upon as the mother of all arts and sciences, all laws and customs, all philosophy and religion, and has attracted since the most remote times a number of students from distant lands to come and sit at her feet for acquisition of knowledge. Even the ablest European philologist Prof. Max Muller in his book " India—what can it teach us " has made the following observations. " If I were asked under what sky the human mind has most fully developed some of the choicest gifts, has mostly pondered on the greatest problems of life and has found solutions, of some of them, I must point out to India ". Such was our ancient culture. Today of the millions only a few are able to read and write. This change is mainly due to the fact that we had no security till 1947 when we were ruled by the foreigners. As Sir S. Radhakrishnan says, thinking minds can blossom, arts and science can flourish only when we have got a well-settled society with security. The blood of our ancestors who with care and efficiency found solutions to some of the intricate questions, flow in the veins of each and every one of us. Therefore it will not take much time and energy to drive away illiteracy from India. Educated young men who have money and leisure can do much to remove illiteracy from villages. Number of schools for children can be opened to teach them atleast the three R's. All education, among other things, should aim to train the individual for self-support. Even the collegiate education requires many vital changes. First of all it is purely secular in character. This is due to the fact that it is of the British origin. The Education Commission of 1948-49 with Dr. S. Radhakrishnan as its Chairman, has clearly pointed out that religion is not taught even as an extra-curricular subject. All educational institutions must start work with a few minutes of silent meditation. As Hamilton says " In the world there is nothing great but man, and in man there is nothing great but mind ". The thinking mind blossoms and exhibits its powers of creating art and science, morality and religion only when it is allowed to think without interruption. Since there is nothing so valuable to man as the development of his mind, silent meditation for at least a few minutes must be compulsory in all the educational institutions. In the first year Degree course the lives of the great Men like Gautama Buddha, Confucius, Zoroaster, Socrates, Jesus, Sankara, Ramanuja, Madhva, Mohamed, Kabir, Nanak, and Gandhi must be taught. Because our State has been declared to be secular, many people wrongly imagine that it has nothing to do with religion. But the case is otherwise. To be secular is not to be religiously illiterate. What is meant by saying that the state is secular is that it does not discriminate between religion and religion. Everybody can have his own choice of religion and the State shall not discriminate any citizen on the ground of his religion.

. As already pointed out it is not possible for the Government alone to promote economic prosperity. It is the duty of every right-minded citizen to work for the uplift of the back-ward classes whose economic condition is miserable. In other words social service in India is the greatest need of the hour. Its main object must be to raise the manhood of man, to make him truthful, honest, dutiful, refined and gentle in fact to elevate him from bad to good, from good to better till he becomes a perfect man. It is not that only statesmen and social reformers who can make India great; even the humblest individual imbibed with a sense of love for his fellow-beings can do much in this field.

The Message of Gautama Buddha to the Modern World

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IN May this year, the World will be celebrating the 2500th Anniversary of Gautama Buddha and this has revived an awakening interest in Him and His teachings. Buddhism as we all know, is the only Indian Religion which has spread beyond the borders of India, although it has died out in its Mother country. Today it remains one of the greatest religions of the world, nearly one third of the world population following it. Once it flourished in India too, but due to persecutions and harassment it became extinct in India. However, nowadays people are evincing a great interest in 'Buddha Dharma' as they 'find it in the closest harmony with the modern thought'.

We are living at a critical time in the history of Mankind, as the world has become materialistic and sceptical, and has lost its faith in Religion and God. The inquisitive man is questioning many doctrines of the Religions of the world and finds that Religion does not keep pace with the newly developed outlook. As Marx put it, religion has become a spiritual dope to drown the image of man and an obstacle for the growth of classless society. But in spite of these lapses of Religion, Man in his experience finds an intellectual and spiritual vacuum, if he does not follow some Religion or other. Then how can this spiritual need be fulfilled without committing an intellectual suicide? The answer is that Buddhism offers something new and revolutionary which other religions lack. For, the teachings of Buddha are not dogmatic and opposed to the rational faculty of man. His teachings are as appealing to the intellect as they are to the soul.

The basic doctrine of Buddhism is that existence in this world is full of misery and sufferings. According to Buddha, the only way of putting an end to this misery is to silence our desires and cravings (trsna) by inner discipline. He said birth and death are painful and man's ultimate goal must be the release from this cycle of birth and death and the attainment of Nirvana or Nibbanna; i. e. the State of immortality after death. This he said can be achieved by following his Noble Eightfold Path and by leading a moral and righteous life. His Noble Eightfold path ignored the practising of self-mortification and severe austerities and avoided scholastic and abstract terms like Atman and Brahman. It was opposed to all animal sacrifices, expensive rituals and the authority of the vedas.

Buddhism does not demand blind faith from its followers. The Lord advised the seekers of truth to use their reasoning faculty and to think deeply rather than to accept merely on the authority of others. He says "Do not accept anything on hearsay. Do not accept anything because it accords with your pre-conceived notions and your scriptures". He also stressed the importance of self-reliance above all. He wanted everybody to exercise his own free will and work out his destiny. He preaches, 'Be unto yourself a refuge, seek no external refuge'.

Sometimes allegations are levelled against the Buddhists that they are blind idol worshippers as they go to the temples and

worship the Buddhas and the Bottisatvas and offer them sweet flowers. In fact the Buddhists do not worship the images of Buddha and the sacred relics, expecting any wordly favour but go to the temple to gain inspiration from the claim and serene personality of the 'Compassionate one'. They offer flowers not to please the Lord, but to mediate on the transient nature of the fading flowers. For centuries, the East has found comfort and inspiration from "Thathagatha," whose face radiates gentleness, compassion and tranquility. No wonder, Sir Ian Hamilton advised Sir Winston Churchill to look to the image of Buddha, whenever he felt worried. Such is the tremendous influence of the Lord.

He also preached to the world the gospel of peace, Non-violence, love, compassion and tolerence. His religion is free from the stains of blood. It was Buddhism which converted Asoka the Blood thirsty into Asoka the Great. No crime has been so far committed in His name but Buddhism has civilised the whole of Asia.

It may be observed that Ahimsa or Non-violence is a special feature of Buddhism, although it is not the originator. If the world follows the message of Buddha in the international sphere there is bound to be harmony and understanding among the nations and the fears and apprehensions that darken their relations will cease to exist. But it is unfortunate, that the modern nations are split into different blocks and their approaches to the world problems are becoming very individualistic and self-centered.

Buddhism is the most democratic of all religions. Buddha admitted into his Sanga the High and the low-kings, Brahmins, Warriors, Fishermen, Barbers, Robbers and even Fallen women. He condemned the caste system as social snobbery. So, to the common man it was a gospel. Dressed in saffron robes and carrying nothing but a wooden bowl the 'Enlightened one' went to every door and preached his sermon in the language of the people. Even women got admittance into his Sanga, and he gave them absolute equality with men. He was the first social reformer who emancipated women and gave them the opportunity to serve the society in spite of the opposition.

Above all Buddha advocated the spirit of tolerence. He advised his followers to be dispassionate and understand the point of view of others even if they speak ill of them. He said "Do not speak anything harsh. Those who are spoken to will answer you in the same way. Since angry talk is painful, retaliation will touch you." He also taught his followers to renounce their pride, egoism and love of self as they are root causes of the world's ills and unhappiness. In the following verse the great Teacher says how the Love of self should be given up. "As the flowing rivers that tends towards the ocean, on reaching ocean disappear their nature and form, so also self-loses its Individuality".

Even today the doctrines of 'Buddha Dharma' retain force and stand pure and unaffected in spite of ages. Although all religions preach non-violence, love and truth, only in Buddhism one can find the fulfilment. After many years of neglect and indifference, a new chapter has opened for Buddhism as we are celebrating the Mahaparinirvana day of Buddha in May this year and it is hoped the world would listen to him.

We run headlong after all sorts of misery, and are willing to be freed from them. Every day we run after pleasure, and before we reach it, we find it is gone, it has slipped through our fingers. Still we do not cease from our mad pursuit, but on and on we go, blinded fools that we are.

—*VIVEKANANDA*

The Health and Related conditions of the Students of the Rajah Serfoji College, Tanjore

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THE Madras University has prescribed that all students of the Colleges affiliated to the University should undergo medical inspection every year. The students and the medical examiner are required to complete an exhaustive schedule. Dr. N. R. Subramaniyam, M. B., B. S., Hony. Physician, Government Hospital, Tanjore conducted the medical examination of the students studying in this college this year. Since ours is a new college with only Junior Intermediate Students, we had to examine them alone, taking into consideration their previous Medical Examination when they were in the S. S. L. C. class. For instance, a student aged 16 in the Junior class who is reckoned once in age group 15 years, come under observation in the Junior class in age group 16 years. Here, their socio-economic conditions, general health conditions, prevalence of diseases and evaluation of the trend of growth are presented in this article. Out of 120 students 96% are from Tanjore Town and its surroundings.

The University schedule consists of two parts in one of which the students are required to furnish information regarding their age, caste, community, family, financial status etc., while in the other is laid down a procedure for systematic examination of height, weight, chest and clinical conditions of the body.

OCCUPATION OF THE PARENTS

Occupation of the parents is divided into six categories and the number in each is noted in Table I.

TABLE 1

Nature of occupation of Parents	No. under each category	Percentage to the total
Officials	60	50
Professionals	12	10
Traders	10	8.3
Agriculturists	30	25
Artisans	6	5
Unskilled workmen	2	1.7
Total	120	100

The majority of the students belong to the class of officials as the bulk of the students come from the Tanjore town itself. The next largest group belongs to the Agricultural class.

ECONOMIC POSITIONS

The division of students according to income groups is based on my own presumption. The different categories of groupings, undermentioned here may be at varient with the State Governments directive. Table 2 shows the number and percentage of students belonging to the various income groups.

TABLE 2

Economic Category	Income group	No. of students in each group	Percentage to the total
Enough for pleasures and charities	Rs. 5000/- and above	1	.83
Enough for ordinary comforts	Rs. 2501 to 5000	11	9.17
Enough for necessities	Rs. 751 to 2500	56	46.67
Enough for subsistence carrying on with difficulty	Under Rs. 750	52	43.33
Total	..	.. 120	100.0

It is thus clear from Tables 1 and 2 that the official class and the economic group with income ranging from Rs. 751 to Rs. 2500 from the mode under each table, the corresponding percentage being 50 and 46.67 respectively.

HABITS

The students are engaged in the college for nearly five hours a day and devote about five hours for study, two hours for games and pastime about 8 hours to sleep and the remaining four hours are usually spent in attending to ablutions, etc. Data from two students under each age-group chosen at random were collected to get some idea of their way of living. This scrutiny shows that 52% of the students take some form of exercise everyday, 15% take milk in varying quantities regularly, 4.7% wear glasses, 2% chew betal leaf occasionally, and smoking 1%.

Majority of the students take two meals a day with a breakfast consisting of one of the South Indian dishes. The stable article of diet is rice almost milled while non-vegetarians partake of fish or meat occasionally. The daily quantity usually consists of rice, wheat, dhal, milk, curds, vegetables, fruits and fats-ghee but wheat and fruits do not come into the diet every day. They are at breakfast or lunch occasionally.

It might be concluded from the statement of the students recorded orally that their daily diet approximately supplies about 2300 calories. It is definitely below the basic requirement of 2600 calories. It does not also satisfy the extra demands of growing age when the caloric needs are more than ordinary. It is mainly because, only a handful of students include sufficient quantity of milk and fruits in their daily diet regularly. Same is the case of wheat. Only by supplementing this with egg, and more milk everyday can all the protective foods be supplied and the Physiological needs of the body in the growing period and athletic age can be satisfied. In view of their strenuous life and extravagant habits, the supply of protective food is insufficient. The Non-vegetarian sections obtain a supply of proteins of high biological value from fish and meat, but their consumption is not regular.

It is difficult to attribute this low intake of food to poverty or undernutrition resulting from poverty, but rather to other causes as ignorance and indifference. Let me make it clear that our students are certainly undernourished and malnourished. The best means to end this deplorable state is that if provision is made for supplying cheap and whole-some food to these students their health would considerably improve.

CLINICAL EXAMINATION

Morbid conditions among the students are shown in Table 3

Table 3—Showing incidence of Morbid conditions.

Morbid conditions	No. of cases	Percentage
Uncleanliness (including infestations) body	5	4
Malnutrition	17	14
Skin diseases	6	5
Dental disease	4	3
Defective vision	6	5
Defective hearing	1	1
Nose and throat diseases (Tonsils and Adenoids)	4	3
Anaemia	1	1
Lung disease Non-tubercular	2	1.5
Other diseases—Filarial glands	2	1.5

ASSESSMENT OF GROWTH

Measurements of height, weight and chest were taken under the following conditions to assess the growth.

1. Height was taken while standing on bare feet on level base and recorded in quarter inch fractions.
2. Chest measurements were taken at the level of the nipple in half inch fractions during full inspiration and at the end of full expiration.
3. Weight was recorded in pounds without shoes and with minimum clothing.

Age-wise average of height, weight and mean circumference of the chest are shown in Table 4. The observations extend from age 15 to 21 inclusive. The age noted is last birth-day. Over 88 % of the students belong to the ages between 15 and 18 years.

Table 4 shows that the height, weight and mean circumference of the chest increase from age to age till the attainment of the age of 21 years.

TABLE 4

Age in years	Total No. of Students examined.	Height in inches.	Height increase per year.	Standard deviation.	Weight in pounds.	Weight increase per year.	Standard deviation.	Mean circumference of chest in inches	Mean increase per year.
15	13	61.5	1.9	3.12	85	6.9	14. 7	28.6	1.5
16	39	63.5	2.1	2.78	95.3	2.3	14.75	29.2	1.1
17	34	63.8	1.3	2.62	98	4.6	13.48	29.9	0.7
18	11	64	1.0	2.17	101.1	4.3	13.96	30.6	0.8
19	11	65.1	1.2	2.23	104.5	3	14.92	31.5	1.1
20	6	66	0.7	2.33	111	4.9	16.26	31.8	1.5
21	2	67.7	0.5	2.37	115.5	1	16.15	34.2	.4

A study of Table 4 reveals that the height shows a sudden steep rise of nearly 2.1 inches from the age 15-16 while the increase from the age 16-17 is 1.3". Increase in ages of 17 to 18 is only 1" and 1.2" at 18 to 19 years. Subsequently there is no appreciable increase.

Weight shows an increase of 2.3 lb. from age 15-16 years. This trend gradually goes to 4.9 lb. in the subsequent ages till it becomes 1 lb. from age 20 to 21 years. Thus a maximum weight of 115.5 lb. is reached by 21 years. The variation in weight in the age group 17 to 20 is considerably more than the variation in height.

The mean circumference of the chest also must increase with age but here there is no appreciable increase as the age grows. Hence the variation is not so steep but it is maximum in the age 14 to 15 years and then the difference gradually falls to 0.4 at age 20 to 21. It may be remarked in this connection that the mean circumference of the chest derived by adding half the expansion to the measurement at full expiration.

So it is obvious that the period of growth is from age 15 to 20. Maximum growth in height is observed in earlier ages while greater increase of weight is seen at later ages. It probably means that obesity begins to appear after the cessation of growth in height which naturally stops at about the age of 21. Anatomically also growth of long bones is almost complete by that age and no further growth in height can be expected.

DISCUSSION

A glance at Table 3 brings to light the striking predominance of vitamin deficiency resulting in malnutrition which as a partial cause, may be attributed to stunted growth in the majority of cases. The total number of morbid conditions observed due to a vitaminosis was 14%. Deficiency of vitamin A was found to be more common than any other vitamins. Next in order comes infestations of body due to uncleanliness and skin diseases which together form nearly 9%. Of the skin diseases special mention may be made of tinea-vesiculur. Pyorrhea and carries comprise about 3% in the case of dental diseases. Redness, swelling and bleeding of the gum margin were among the clinical features noticed. Defective vision were observed in the case of 5% of the students but all of them were corrected by glasses of varying degrees. This may be rather due to vitamin A deficiency. The incidence of other diseases were not spectacular and hence no elucidation.

If a contrast is made, our students are definitely inferior to the students of other areas. It is easy to ascribe the causes to poverty and undernutrition resulting from poverty. If there is to be an increase in the general build of the students, proper steps should be taken. Special attention must be paid to the care of the body in the proper hygienic sense. Some of the morbid conditions resulting in stunted or interrupted growth might be overwhelmed by laying due emphasis on the quantity and quality of diet which may be had from a cheap, balanced and wholesome food. Lastly some form of strenuous exercises to counteract the inactiveness of the muscles would help to achieve all-round physical efficiency resulting from increased metabolism.

It must be borne in mind that perfect health is the basis for ethnical and spiritual, economic and intellectual growth. Therefore an integrated approach is indispensable to coordinate the development of human personality.

MOUNT EVEREST

V. Lavakumar, I U.C.

MOUNT Everest, we may say, is "Kailas", the home of Gowri and Shankar. Shankar who is known to give the greatest riches to those who worship Him, Himself put on ashes and slept on a tiger's skin. Massive and tall ice-clad peaks, where nothing grows, are His home. The Himalayas extend over fifteen hundred miles from East to West and a hundred and fifty miles from North to South, and are covered with snow all the year round.

Our men of old attempted to reach the greatest heights of wisdom and purity, but found it difficult to scale Mount Everest. The Pious went up the mountain not to ascertain its height, but to see the glories and greatness of God on those giddy heights. We should also remember that they did so without any aids. They could stand frost-bite and do without food for days together.

However it was not this attraction of the presence of the Great Spirit that made our greatest "Rishis" of modern times to go to the Himalayas. To go up the Himalayas meant a marvellous display of physical and mental strength. Besides giving greater health and happiness, mountain climbing lifts one to higher levels of thought and feeling.

With the conquest of India by the English the Himalayas developed another kind of attraction. Hill stations like Simla, Darjeeling, Mussorie and Nainital provide relief to the white man from the unbearable heat of the plains. Yet mere comfort does not satisfy man. British mountaineers, who had experience in scaling the Alps in Europe were inspired with an idea of climbing the highest Himalayan peaks.

It is of interest to note that Mr. Bruce lead the first expedition to conquer Mount Everest. If Robert Bruce obtained success in this seventh attempt to gain the throne of Scotland it was the eleventh expedition to Mount Everest that was crowned with success.

Let me describe the way in which these expeditions were organised. Upto 1924, when the first real attempt was made, the work was mostly to survey the surroundings of Mount Everest and to prepare maps and charts. As the scaling would take many weeks, they must have camps at successive heights. These climbers must secure the loyal services of Sherpas, the local Nepalese mountaineers, who help them in carrying loads from camp to camp. They acted as guides too. If you look at a picture of any of these mountaineers you will have an idea of their equipment. They must have a special type of spiked-boots which do not slip on ice. They carry ice-picks to cut the ice-bergs and make pathways for themselves. They wear light but warm wind-proof clothing to prevent frost-bite. They have an oxygen apparatus, now happily reduced in weight from 32 lbs. to bare 9 lbs. to help them reach great heights. Without oxygen they would feel exhausted, for at great heights there is not enough oxygen in the air. They have also the latest types of tents and sleeping-bags and special army rations.

Each climber carries his own kit, which has in it everything he needs. It is necessary for the party to work in a team. They ought not to miss one another, nor fail to trust one another. The success of such an expedition as this where great hardships and dangers are to be faced depends upon good leadership. Everyone of the members of the team must have faith in himself and in his leader.

You have been already told that Mr. Bruce was the leader of the first Everest expedition. He was assisted by Norton, Somervell and Mallory. Their first attempt was in 1921. It was mainly geographical. Before they could decide on the best way of approach to the summit the weather drove them away from their camp. Their regular well-planned expedition started from Darjeeling in March

1924. Two camps were set up at very great heights, one at 25,000 ft. and the other at 27,000 ft. Norton and Somervell who did not use oxygen apparatus could reach upto 28,200 ft. on 4th June of 1924. Four days later Mallory and Irvine who used oxygen mask could go up to a height of 28,230 ft. It is not known if they reached the summit. A cloud came down and covered them and the anxious party that was watching them could see no more of them. Their bodies have not yet been traced. That was the sad end of the 1924 expedition.

Several other attempts were made from 1933 to 1938 but with little more progress. Much time was taken by the Himalayan explorers to find an approach from the south. Two Swiss attempts were made in 1952 which tried the route from the South which paved the way for the success of the last expedition.

In early March 1953 Sir John Hunt's expedition started. He was the leader of the British and Australian teams. His leadership is regarded by all as the very best. He proceeded with his men to Manche Bazaar, the home of the Sherpas, who have been the backbone of every expedition to the Himalayas during the last thirty years. The equipment he secured was the best, and his organisation was perfect. He prepared himself and his men for chances and dangers. A chain of eight camps was established and from the eighth at a height of 25,800 ft. set out two batches of climbers. Evans and another member of the expedition, who used one type oxygen apparatus, reached a height of 28,500 ft. On May the 28th Hillary and Tensing started from this camp, and stepped on the summit at 11-30 A.M. the next day. This they did with the aid of the best technical skill.

Everest has been climbed at last, but it is idle to talk of it as a conquest. A single cloud was enough to wipe out Mallory and Irvine, and it should yet be considered that Nature was kind and permitted the scaling of the highest peak on the earth. We should be greatful to Providence for giving us this success. It teaches us the lesson that nothing is impossible for man. One should do one's job with faith and confidence and success is a certainty.

We regret our inability to publish the photographs of other Members of the College Committee and they are :—

Sri Balakrishna Mudaliar
,, G. Ramanuja Mudaliar
,, V. P. Kayarohanam Pillai
,, Ramanatha Mudaliar
,, Ramaswamy Thevar
,, Ramamurthi Iyer
,, Mohammed Saligu Maracair, M.L.A.
,, N. Ramanathan
,, C. Marudavanam Pillai, M.L.C.
,, N. L. Varadarajulu Naidu
Dr. A. Apparaju

Sri T. Swaminatha Mudaliar
,, Pratapa Simha Raja Saheb
,, S. Ramalingam, M.L.A.
,, G. Narayanaswami Naidu, M.L.A.
,, T. R. Varadan, M.L.A.
,, V. Sambasivan
,, G. Kittappa
,, P. S. Natarajan
,, R. Venugopal Naidu
,, P. Chokkalinga Pathar

COLLEGE UNION

IT is with pardonable pride I am presenting the annual report of the activities of The Rajah Serfoji College Union. Even in the first week of July 1955 the Union was constituted with the Principal as the Ex-officio President and Sri R. V. Varadarajulu as the Vice-President. V. Kapali was nominated as student-chairman and S. Govindarajan as the General Secretary.

The activities of the Union were inaugurated on the 22nd of July by Sri A. Ramanatham Pillai, M. A., Principal, A. V. C. College, Mayuram. And from that date to this the union has had about 30 meetings. Among the most outstanding meetings and celebrations were the U. N. O. Day celebrations at Yagappa Talkies on the 24th of October and the College Day celebrations on the 10th of March, 1956.

Usually in Colleges the students take very active part in discussions and deliberations; but in this college, because the students are just fresh to College life many have not come forward to take part in the meetings. However the students were given the delightful opportunity of listening to outstanding men who addressed the Union from week to week.



Would that the Chairman of the Finance Commission . . . . . .
Principal proposing a vote of thanks to Sri K. Santhanam.

A tabular form given below gives the names of the distinguished speakers who addressed the Union.

The Union conducted an Elocution competition and M. Walter and A. N. Krishnamurthy came first and second respectively in the competition.

The Union is the parent body to which are affiliated various clubs of the college. The Debating Clubs, Social Service League, Current Affairs Club, Dramatic Club, the Radio Club, the Photographic Club, all of them were engaged during the year in preparing the students in various activities. Individual reports from the various clubs are given elsewhere.

No.	Date.	Nature of meeting.	Speaker.	President.	Subject.	Remarks.
1	22—7—55	Inaugural meeting	Sri A. Ramanatham Pillai, M.A., Principal, A.V.C. College, Mayuram	Capt. T. Murugaiyan (Ex-Officio President)	Inaugural	All the distinguished people of town were present.
2	2—8—55	Ordinary	Sri K. S. Venkataraman, I.C.S.	,,	The Perfect Life	
3	6—8—55	Extra-ordinary	Mr. & Mrs. Glick	Mr. R.V. Varadarajulu	India & America	Visiting professors from Hawai University
4	11—8—55	Extra-ordinary	Sri T. N. Ramachandran	Capt. T. Murugaiyan	Tanjore, the great centre of Art	Conducted in Open Air Theatre
5	15—8—55	Extra-ordinary (Independence Day)	Sri Rajah Ram Rajah Saheb, Senior Prince, Tanjore	,,		Flag was hoisted by the Senior Prince and sweets were distributed to students.
6	17—8—55	Ordinary	Sri S. Lakshminarayanan, M.A.,L.T., Principal, Govt. College, Kumbakonam	Student Chairman	Biological Efficiency & Coordination—A model for students to emulate	
7	19—8—55	Extra-ordinary	Resolution was passed in honour of the Goa Martyrs			

No.	Date.	Nature of meeting.	Speaker.	President.	Subject.	Remarks.
8	24—8—55	Ordinary	Sri K. Srinivasan, M.A., K.M.College, Adirampattinam	Capt. T. Murugaiyan	The Bliss of Dawn	
9	30—8—55	Extra-ordinary	Sri T. M. Baskara Thondaiman	„	World of Literature	Tamil
10	31—8—55	Ordinary	Janab Hussain Maraikayar, Governor, Rotary Liternation 56th District	Sri V. Gopala Iyengar	America at a glance	
11	11—10—55	„	Mr. P. A. Menon, I.C.S., Ambassador in Thailand	Capt. T. Murugaiyan	" Thailand "	
12	19—10—55	Ordinary	Prof. R. Savarimuthu, M.A., St. Joseph's College, Trichy	Student Chairman	' Atom '	
13	24—10—55	Extra-ordinary (U.N.O. Day)	Rt. Rev. R. M. Sundaram	Bishop of Tanjore Presided over the Celebration		At Yagappa Talkies a film show was organised and all the distinguished people were present.
14	2—11—55	Ordinary	A. Balasubramaniam, Lecturer, R S.College, Tanjore	Student Chairman	' Intelligence Test '	
15	9—11—55	„	S. Rozario, M.A., Lecturer in English	„	' Culture '	
16	16—11—55	„	M. Dharmalingam, B.SC., (HONS.) Lecturer in Physics	„	Television and Broadcasting	
17	17—11—55	Extra-ordinary	Mr. H. H. C. Norminton, Regional representative of British Council	Capt. T. Murugaiyan	Art of Talking	

No.	Date.	Nature of meeting.	Speaker.	President.	Subject	Remarks.
18	30—11—55	Ordinary	K. Varadarajan, M.A.	Capt. T. Murugaiyan	The Journey to the centre of the Earth	
19	15—12—55	,, (Human rights day)	Sri K. V. Srinivasan, B.A., B.L.	Capt. T. Murugaiyan	"Human rights"	Under the auspices of Social Service League
20	26—1—56	Republic Day	Mr. L. R. Adige, D.S.P. of Tanjore	,,		Flag hoisted. Payasam was distributed to the poor
21	2—2—56	Inter club	Debate was held. Judges Messrs. Dr. N. R. Subramaniam S. Ramachandrapathar S. Raju			A magic performance was organised
22	9—2—56	Ordinary				
23	23—2—56	Ordinary	Prof: M. M. Ghani, Divisional Inspector of Schools, Madurai	Capt. T. Murugaiyan	The Responsibilities of Students	
24	16—2—56	,,	Sri Mahalingam, B.A., B.L.	Capt. T. Murugaiyan	Yourself	
25	7—3—56	,,	Sri N. Kanagara Iyer, M. A.	,,	Tamil Poetry	Tamil
26	8—3—56	Extra-ordinary	Sri M. K. Shanmugam, Principal, Thiagaraja College, Madras	,,	Malaya	Tamil
27	10—3—56	,, (College Day)	Sri Sundaravadivelu, Director of public Instruction.	Presided and Mrs. Sundaravadivelu gave away the Prizes (in Open Air Theatre)		
28	22—3—56	Ordinary	Sri K. M. Balasubramaniam, B.A.,B.L.	Capt. T. Murugaiyan	Five Year Plan	

Our U. N. O. Day Celebrations

IT was the 24th of October 1955. The world was celebrating in ever so many ways the 10th anniversary of the constitution of the greatest institution of the 20th century—The U.N.O. We, the students of the Rajah Serfoji College, thought it fit to celebrate the



The chief guest with the Principal.



10th anniversary on a scale and in a manner that should take Tanjore by surprise.

After a thoughtful discussion we thought it worth while to present a mock representation of Atoms for Peace Conference held at Geneva in the summer of 1955 under the distinguished presidentship of our Indian Scientist Sri Homi J. Bhabha. Our purpose was to reveal to a prejudiced world, the ideals and aspirations of the scientists in making this world a better place to live in—if the politicians of the world agree to leave them alone.

Under the able guidence of our indefatigable Principal we started our work methodically even from the 10th of October 1955.

....There cannot be peace in the world
unless there is peace in the heart....

left. Rt. Rev. Mgr. R. A. Sundaram, Bishop of Tanjore, delivering the Presidential speech on U.N.O. Day.



The scientists of The Rajah Serfoji College discuss ways and means of using " Atom for peace ".

......a mock conference......



...What is going on the stage that keeps the audience thus spell bound?... A section of the audience watching the mock conference with rapt attention.



We did it!
......The students enjoying themselves after their strenuous work connected with U. N. O. Day celebrations...



...How was the function?...
Masters of the college discussing the success of the function.

We equipped ourselves for the Mock Conference; a story of the Atom was prepared on slides; five film strips on Atom and its various peaceful uses were borrowed from U.S.I.S.

On the 24th October 1955, even by 1 P. M. the tastefully decorated Yagappa Talkies was overflowing with our invitees; Rt. Rev. R. A. Sundaram, Bishop of Tanjore, under whose distinguished presence we wanted to celebrate the day, arrived at the impressive theatre punctually at 2 P. M.; and with a song of invocation the function began. After the Principal's welcome speech, the Mock Conference was put on the boards. It was a thrilling experience to listen to the 'Scientists' of the Rajah Serfoji College talking on harnessing the mighty power released from Atom. "Deserts can be cultivated with the help of Atom" says one; a second holds out the promise "any incurable disease can be cured with the help of Atom". "Do you want to have interplanetary travel. That is possible. Just give me peace to perfect my method" says a third scientist rather romantically. The scientists were unanimous in their promise to make the world free from disease and poverty.

The Conference over, the Bishop of Tanjore gave his presidential speech, in the course of which he referred in glowing terms to the growing reputation of the College under the inspiring guidance of its Principal and to the marvellous presentation of the Mock Conference. Blessing the infant College, the Bishop concluded his speech.

The audience were given another treat. The story of the Atom was narrated in Tamil with the help of magic lanterns. A few film strips on Atom were screened. With a vote of thanks and 'Jana Gana' the happy functions ended at 5 P. M.



The Pioneers

THE SOCIAL SERVICE LEAGUE

President:
Capt. T. MURUGAIYAN, M. A.

Vice-Presidents:
A. BALASUBRAMANIAN, M. A.
T. S. MANI, B. COM. (HONS.)

Joint Secretaries:
N. KADIRVELU, I U. C.
III GROUP

T. A. NATARAJAN, I U. C.
I GROUP

7th JULY 1955

Under the auspices of the above league, Vanamahostava and Wild Life Day was celebrated in the College on the 7th July '55. A meeting was held at 5 P.M. with Capt. T. Murugaiyan, the Principal of the College in the chair. The Principal in his opening speech pointed out how Vanamahostava, if taken seriously will promote economic prosperity. He appealed to the gathering to take a lively interest in Vanamahostava and thus transform the landscape. Mr. V. Gopala Iyengar the next speaker told the gathering how trees and rearing of trees were part and parcel of our ancient Indian Culture. Mr. G. Venkatachalam in his short and sweet speech reminded the gathering how the ancient Gurukulas were conducted under the spreading shades of trees, in orchards and groves. After the speeches the gathering adjourned to the courtyard when the Principal planted ceremoniously a pipal sapling.

7th DECEMBER 1955

On 7th December 1955 at 4-30 P.M. a meeting was convened when it was unanimously decided to take active steps to give relief to the people affected by the cyclone havoc. The members of the Social Service League went door to door and was able to collect a sum of Rs. 340—4—6. from the Public and from the Members of the Staff of the College. A cheque was drawn for the above amount in favour of the Treasurer, District Cyclone Relief and was sent to him on 15th December 1955. Besides this the members of the League collected rice and clothes and household utensils which were handed over to the Tahsildar of Tanjore on 15th December 1955.

15th DECEMBER 1955

Under the auspices of the above League, a symposium on 'Human Rights' was conducted when the following members of the staff spoke on the following subjects:

Mr. R. V. Varadarajulu	Human Rights & The Individual
Mr. T. S. Mani	,, & Economics
Kumari K. Bragadambal	,, & State
Mr. A. Balasubramanian	,, & Society
Mr. G. Venkatachalam	,, & Religion

Rev. Rughe, the American representative in New Delhi whose presence was a happy coincidence gave a talk on the importance of Human Rights.

Captain T. Murugaiyan, the Principal, in the course of his talk brought forth some of the salient features of Human Rights.

Sri K. V. Srinivasan, the Secretary of the College Committee presided over the function. In his concluding speech the president spoke on the manifold aspects of human rights.



Nature reminds Man of her Power to destroy.
A picture of the recent Cyclone's fury



Another reminder to the Puny Man:
Another picture of the recent cyclone



Man does his bit to assuage the sorrow caused by Nature : The Social Service League of the Rajah Serfoji College, relieving the victims of the Cyclone.

He also pointed how the Rotary International is doing a lot in joining hands with the U. N. in the preservation of human rights.

The meeting was wounded with a vote of thanks proposed by Sri A. Balasubramanian the Vice-president of the Social Service League.

22nd DECEMBER 1955

A party consisting of Messrs. A. Balasubramanian, T. S. Mani and Kumari K. Bragadambal along with the Secretary of the Red Cross Society Sri T. Swaminatha Mudaliar visited some of the cyclone affected areas. Muthupet, Kaduveli and Shenkanthi are some of the villages where the party distributed milk-powder and clothes.

24th DECEMBER 1955

The Social Service League in association with the Red Cross Society again made an extensive tour to some of the villages seriously affected areas in Tiruthuraipundi and Pattukottai Taluks.

A party consisting of Mr. T. Swaminatha Mudaliar, Secretary of the Red Cross Society, Captain T. Murugaiyan, Principal and two members of the staff Messrs. R. V. Varadarajulu and A. Balasubramanian with 6 Students left Tanjore by a van at 6-30 A. M. on 24—12—55.

The party saw many cyclone affected villages. Only in those villages which were seriously hit, we distributed milk-powder and clothes. Ademyavilagam, Haringathadu, Thillaivilagam, Odiathurai and Murudavanam are some of the villages to receive aid from us. The party after a successful tour of 2 days reached Tanjore at 2 P. M. and dispersed.

26th JANUARY 1956

Connection with the celebration of the Republic day 'payasam' was distributed to the poor from 10-30 to 1 P. M. by the members of the above League.

THE DRAMATIC CLUB

President : **Capt. T. Murugaiyan, M. A.**
Vice-President : **Sri S. Rozario, M. A.**

WITH the Principal of the College as the Ex-Officio President and Mr. S. Rozario, M. A., as the Vice-President, the College Dramatic Club was constituted even in the beginning of the year but it started its work from the second term.

The Dramatic Club put on the boards on the 10th of March —Our First College Day — four short plays :

1. குறள்கூத்து 2. வேலைதரப்படும் 3. The Hiding Place (A modern one Act Play) and (4) Confusion to Pompous (Adopted from Moliere). The last one was acted by the members of the staff.



'Succeeded in confusing Pompous'
Lecturers in the Drama

The stage indeed provides a very congenial ground for liberal education and a very powerful means of drawing out and shaping the abundant latent histrionic talents of the students. The public of Tanjore enjoyed a very pleasant evening on the 10th of March, thanks to the high entertaining quality of our dramas and the high level of acting exhibited both by the students and the members of the staff.

Our sincere thanks are due to the gifted and painstaking directors, Messrs. R. Jayaraman, Lecturer in Chemistry and G. Venkatachalam, Lecturer in Tamil for their unstinted labours and our enthusiastic Principal for his advice and guidance throughout. Our sincere thanks are also due to all the students and others who assisted the dramatic club and thus contributed towards the success of the performances.

The following students took part in the different dramas : S. Govindarajan, S. Bragadeesan, K. S. Govindarajan, M. Jagannathan, S. Lakshminarayanan, S. Thanikachalam, J. Srirangan, C. Saravanan, S. Chockalingam, R. Gopalarathnam, A. Deenadayalu, P. Dorairajan, T. N. Janakiraman, A Selvaraj, S. Viswanathan, A. N. Krishnamurthy, A. M. Krishnamurthy, A. Bhyravan, T. A. Nizamudeen, K.Seshachari, and M.K.Srinivasan.

The following members of the staff took part in 'Confusion to Pompous' Messrs. R.Jayaraman, A.Balasubramanian, T.S.Mani, K.Subramaniam, K.Gopalan, N.Appuswami and M. Dharmalingam.

The Prize winners in the respective Dramas deserve special mention 'குறள் கூத்து' :—



First Prize — R. Gopalarathnam, Second Prize: S. Govindarajan, Third Prize: S. Thanikachalam and J. Srirangan; ‘வேலை தாப்படும்’:—First Prize: T. N. Janakiraman, Second Prize: P. Dorairajan, Third Prize: A. Selvaraj.

‘The Hiding Place: First Prize: A. Bhyravan, Second Prize: A. N. Krishnamoorthy, Third Prize: K. Seshachari.

Everyone of the actors deserves well of the dramatic club.

THE CURRENT AFFAIRS CLUB

ONE of the bright items of the extra-curricular activities of the College is the Current Affairs Club. There are 75 members in the club. The members of the club have been divided into two batches. Each batch meets once a week and discusses the Current problems of the day and sometimes holds debates. Quiz programmes are also being arranged. To stimulate their interest a written Quiz competition on Current Affairs was arranged on 4—2—1956.

The following are the winners in the competition.

1. S. K. Selvaganapathy — FIRST
2. A. N. Krishnamurthy — SECOND
3. S. Palanivelu, K. Ayyamperumal — THIRD

Needless to say that such participation keeps the students well informed and abreast of the times.

I believe in the immortality of the soul. I would like to give you the analogy of the ocean The ocean is composed of drops of water; each drop is an entity and yet it is part of the whole, ‘the one and the many’. In this ocean of life we are little drops. My doctrine means that I must identify myself with life, with everything that lives, that I must share the majesty of life in the presence of God. The sum total of this life is God.

—M. K. GANDHI

THE DEBATING SOCIETY

Annual Report for the year 1955-56

Capt. T. Murugaiyan, M.A., Principal, Ex-Officio President
Sri V. Gopala Iyengar, M.A., Ex-Officio Vice-President

Club :		Director :	Speaker :	Secretary :
Tagore Club	Sri	S. Rozario, M.A.	P. Dorairajan	A. Bhyravan
Sastri Club	„	V. S. Krishnamurthy, M.A.	S. Vedamurthy	A. T. R. Jaisitaraman
Thiruvalluvar Club	„	G. Venkatachalam, M.A.	G. Deenadayalu	S. Pranatharthiharan
Sivaji Club	„	T. S. Mani, B.Com.(Hons.)	S. Viswanathan	T. A. Natarajan

THE Debating Society of the College is constituted of four different clubs, the Tagore, the Sastri, the Thiruvalluvar, and Sivaji clubs, each with a strength of 30 members on its role. The deliberations of the clubs are conducted by the students themselves, with a Speaker and a Secretary for each club elected from among its members and are supervised by four members of the staff who are Directors of the clubs. A regular record of the members present and of those who participate in the debates is kept by the Directors and the record for the year shows a phenomenal regularity of attendence and an almost invariable participation of each member in most of the meetings, facts on which even more aged institutions may take a legitimate pride. Our debates were conducted both in English and in Tamil, sometimes the same resolution being debated upon in one club in English and in another in Tamil. It is to be noted that our young parliamentarians evinced far greater enthusiasm and efficiency in their Tamil debates than in the English ones, not only owing to the general lowering of the standard of English everywhere, as many might think, but also owing to the increasing love of mother tongue, as we would hope.

The work of the year started with the inaugural meeting on the 29th of July, 1955 presided over by the President and addressed by the Vice-President of the Society. Addressing the joint session of all the clubs, both the Speaker and the Chairman of the evening explained the constitution of the clubs and the rules to be observed in their tournament of words. Following this, the clubs met and debated almost every week except when some unforeseen holiday or preparation for some bigger function, or some pressing social work like cyclone relief, or some boisterous athletic event under very nose deprived us of our meetings.

During the meetings, the students discussed with great fervour on topics of varied interests like the poet that they liked best, the profession that they loved most, the inefficiency of Examination as a test of the student's ability, the needlessness of the compulsory study of English in free India, the advantages of the division of the country into linguistic provinces, the inevitability of war in the life-time of our generation, the need for imparting collegiate education through the medium of the mother tongue, the necessity for including the compulsory study of some handicraft in the scheme of education and the services of the U. N. O. to the cause of world peace. The fact that some of the resolutions on these topics were carried in one club and were lost in another bears testimony to the sincerity and independence of thought of our debators.

The high-light of the year was the combined session held on 19-8-55 under the Chairmanship of our Vice-President, in which the staff and the students mingled with equal zeal to debate on the proposition, "The Cinema, as it is, does more harm than

good". The warmth of the discussion by the lecturers and the students demonstrated clearly that intensity of feeling is, by no means the monopoly of youth. Not only the resolution, as could be expected, was defeated, but many students who believed that they knew more about the cinemas than their professors were disillusioned.

Representatives of our clubs participated in the English and the Tamil elocution competitions conducted by the Rotary Club of Pudukkottai and in the Zonal Inter-Collegiate debates in Tamil held in Tiruchirapalli under the auspices of the University of Madras. The failure to secure a prize in these contests has not discouraged our young aspirants, but they felt buoyed up and cheered by the honourable mention made of their performance in the midst of many rivals from senior classes of senior institutions.

On the 23rd and the 24th January, 1956, we conducted debating competitions in Tamil exclusively for each club and on the 2nd February, we held an inter-club competition. Two prizes were awarded to the best speakers in each of the clubs. In the inter-club competition a rolling cup was awarded to the club scoring the highest number of marks and individual prizes to the first two speakers in the order of merit. Though the prize was won only by a few, the judges gave their generous reward of praise to all our juvenile performers. Dr. N. R. Subramaniam, M. B., B. S., the chief judge of our inter-club competitions thrilled us, all into joy and gratitude by donating the rolling cup for the winning club; but we beg the Doctor's pardon for having rebelled against his desire to remain anonymous. Our excuse is simple. We feared that the generous minded citizens of Tanjore might blame us for keeping such secret away from them, thereby depriving them of the chance of emulating the Doctor's example. If the Doctor honoured the winning club, our principal crowned the individual victor of the inter-club competition with the additional laurel of a special prize. A list of the prize winners is given at the end of this report.

Much as it seems we have done, we wish we had done more. Some of our unfulfilled ambitions are, the arranging of some staff-versus-students debates, the conducting of some mock-trials, the organising of some debates with other groups of talents in the public of Tanjore and the winning of some inter-collegiate trophies. These unrealized desires, we hope, will act as an urge for progress in the coming years.

Let us complete our report of the year's work with our expression of gratitude to the judges of our competitions, and to the donors of our prizes for their kind patronage, to the President, the Vice-President and the Directors for their masterly and affectionate guidance and to all our members for their spontaneous co-operation.

LIST OF PRIZE WINNERS.

Tagore Club	I Prize:	A. N. Krishnamurthy	II Prize:	A. Bhyravan
Sastri Club	I Prize:	S. Vedamurthy	II Prize:	N. Venkataraman
Thiruvalluvar Club	I Prize:	S. Palanivelu	II Prize:	R. Raghavan
Sivaji Club	I Prize:	A. Samiayya	II Prize:	T. A. Natarajan
Inter Club	I Prize:	A. Samiayya	II Prize:	S. Govindarajan
			III Prize:	S. Vedamurthy

Capt. T. Murugaiyan's special prize for Debating: A. Samiayya
Dr. N. R. S. Trophy for the best Debating Club : The Tagore Club

Sri V. GOPALA IYENGAR M. A.
Vice-President.

THE RADIO CLUB

WITH a view to stimulate interest in the minds of the students of this College and form a part of their extra-curricular activities the radio club was formed at the beginning of this year. The club has the Principal of the College as its president and the Lecturer in charge of the Physics department as its Vice-president. For the sake of convenience the members of the club were divided into several batches, each batch consisting of four members while they were engaged in their practical work.

First we were taught soldering and coil-winding. Then the construction of a crystal set, was started and every member constructed his own set. All of them were tested and they all responded to Trichy.

Then we were asked to construct one valve receivers. All of us constructed a diode receiver set and then a triode receiver. In the case of diode the response was no better than the crystal set, but in the case of triode the response was commendable.

Meanwhile a competition was held among the members of the club to encourage them in their activities. All of us took part in it. Everyone has constructed his own set and it is a matter of great satisfaction to us that all of them responded, and the response was commendable again. V. Lavakumar and B. P. Selvam stood first and second respectively.

Next we are on the way to construct a reaction receiver. The necessary materials have been purchased and if this is constructed this will respond to Ceylon, Trichy, Madras and Mysore. Meanwhile a power unit has been constructed. We have also included in our programme to construct a two value receiver set, a three valve set and a super-het set. With the increasing support of the members of the staff of the Physics Department, the club has an ever-widening scope in its activities.

K. SESHACHARI,
Secretary.

PHOTOGRAPHIC CLUB

THE Photographic Club, one of the many interesting extra curricular activities of the College, has the Principal as the President, the Lecturer in Chemistry as the Vice-President and S. Rajeswaran, I U.C. student as the Secretary. The Club is conducted by the Chemistry Department.

The aim of the club is to inculcate a keen interest and a thorough knowledge in the art of Photography. The entire requirements of the club are met by monthly subscriptions from the members. All the members are now well versed in the manipulation of a camera and in developing and printing the films they expose. Next year they would learn the process of enlarging and "toning" of prints. At the end of the course each member would have had a vocational training in Photography.



... Rose among roots ...
Let first the onions flourish there 'Rose among roots' the maiden fair, wine scented and poetic soul of the capacious salad bowl.

—Photo by S. Rajeswaran
I U.C. First prize

On 15th October 1955 the members went on an excursion to the Grand anicut, Trichy and Srirengam. The party was led by Messrs. R. Jayaraman and K. Gopalan, Lecturers in Chemistry. The excursion was very successful in that the members could 'shoot' at will, the scenery at the Grand anicut and the beautiful stone images in the Temple at Srirengam. During the visit to Trichy and Srirengam the valuable guidance of some of the members of the Trichy Photographic Association was available. We have great pleasure in thanking them for their contribution to the success of the excursion.

On 13—12—55 an extraordinary meeting of the club was held when Sri S. R. Pandian B. A., L. T., Dip-in-Geog., President, Tanjore Amateur Photographic Society addressed the members on 'The Hobby of Photography'. Sri V. Gopala Iyengar, M. A., Lecturer in Sanskrit Presided over the

function. The meeting started with a welcome speech by Sri R. Jayaraman, Vice-President. The President then addressed the gathering. The speaker of the day, Sri Pandian gave an interesting lecture giving practical demonstrations in the manipulation of various types of cameras and the best way of taking good pictures of ordinary objects. The meeting ended with a vote of thanks by the Secretary.

The main activity of the club was a competition amongst the members, every one of whom was supplied with two roll films. All the processes from developing of the films upto the printing of the negatives were done in the club dark room. We proudly record that the snap-shots submitted for the competition were of a fairly high order. The following were the winners :



Autumn's Face

—By A. Lakshmanaswami
I U.C. Second Prize

First Prize	..	S. Rajeswaran
Second Prize	..	A. Lakshmanaswami
Third Prize	..	T. A. Natarajan

DEPARTMENT OF PHYSICAL EDUCATION

Report for the year 1955-56

GAMES COMMITTEE

President : Capt. T. Murugaiyan, M.A., Principal, (Ex-officio)

Vice-President : R. Vittoba, M.A., D.P.Edn. Physical Director (Ex-Officio)

Staff Representative : A. Balasubramaniam, M.A., Lecturer in Logic (nominated)

CAPTAINS

A. Lakshmanasamy	Hocky
S. Rajeswaran	Basket Ball
S. Thanikachalam	Badminton
S. Ganesan	Foot ball
K. Ayyamperumal	Volley ball
T. A. Natarajan	Athletics.

The College teams did not participate in the Inter collegiate Sports and Tournaments conducted this year but had the opportunity of playing a number of practice Matches in various games with local teams.

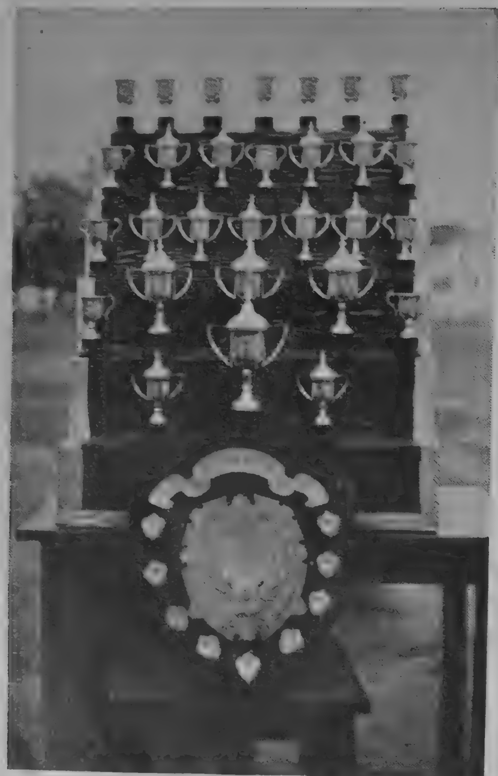
The very first opportunity was given by the Rising Star Club of Tanjore for playing a friendly Match in Basket ball on the 15th August 1955, but the college team lost the game after putting up a good fight.

BADMINTON

The college Badminton team played two friendly Matches with the staff team of the college, one on the 31st August 1955 and the other on the 8th September 1955 but on the two occasions, the latter scored a signal victory over the students. But to counteract the defeats the college Badminton team



'I declare the meet open' .. *Sri V. Karthikeyan, I. A. S.*



For the glory of sport

had a decisive victory over the Jamal Mohamed College students when the latter came here on an excursion tour on the 21st October, 1955. Besides, the college team played with the Jain College team, Madras during the latter's trip to Tanjore and came out with flying colours.

In a keen contest, the college Badminton team won a splendid victory over the A.V.C., College team in Badminton gives at Mayuram on 5—2—56.

HOCKEY

The College Hockey Elevens had the opportunity of playing with St. Antony's High School team, Tanjore but the latter won the match in a spectacular display by three-one on 28—10—55.

Again the college team suffered a severe defeat at the hands of the Old Boys' Association team of Veeraragava High School, Tanjore. Apart from there matches, the department arranged Physical culture demonstrations. Mr. Raj Narayanan 'Malcomb' specialist gave a series of demonstration in Asanas on the 7th Oct., 1955.

Another one was arranged as a part of Republic Day celebrations when Mr. and Mrs. Rajan of National Physical Culture Association of India gave a splendid performance of free hand exercised and other strenuous exercises with clear explanations of the method of during and also the effectiveness of each exercise.

INTRAMURAL TOURNAMENTS

WINNERS

BADMINTON DOUBLES

1. A. Balasubramaniyam
2. S. Jayaraman

TENNIKOIL DOUBLES

1. V. Kapali
2. A. Byravan

VOLLEY BALL

1. S. Palanivelu
2. S. Rajeswaran
3. D. Ernest
4. P. Jayaraman
5. K. Ayyamperumal
6. M. Sivashanmugam
7. V. Rengarajan

BASKET BALL

1. S. Rajeswaran
2. C. Saravanan
3. D. Ernest
4. T. S. Ramamoorthy
5. K. Ayyamperumal
6. V. Rengarajan
7. Govindarajulu
8. V. Amirthalingadoss



Our Tarzans in obstacle race

FIRST ANNUAL SPORTS

LIST OF PRIZE WINNERS

FOOT BALL

1. A. M. Krishnamoorthy
2. S. Ganesan
3. V. Amirthalingadoss
4. D. Ernest
5. K. Ayyamperumal
6. A. Samiayya
7. M. Sivashanmugam
8. S. Govinda Rao

HOCKEY

1. T. A. Natarajan
2. S. Jayaraman
3. G. Deenadayalu
4. A. N. Krishnamoorthy
5. U. Danapathy
6. T. N. Janakiraman
7. V. Kapali
8. A. Balasubramaniyan

100 METRES DASH

1.	M. Sivashanmugam	Arts
2.	T. A. Natarajan	Science
3.	A. Lakshmanaswamy	Science

HIGH JUMP

1.	S. Rajeswaran	Arts
2.	A. Balasubramaniam	Science
3.	S. Ganesan	Arts

200 METRES DASH

1.	M. Sivashanmugam	Arts
2.	T. A. Natarajan	Science
3.	A. Lakshmanaswamy	Science



Not caught in the net..

SHOT-PUT

1.	P. Jayaraman	Arts
2.	S. Jayaraman	Science
3.	D. Ernest	Arts

400 METRES RACE

1.	M. Sivashanmugam	Arts
2.	A. Lakshmanaswamy	Science
3.	A. Samiayya	Arts

800 METRES RACE

1.	M. Sivashanmugam	Arts
2.	A. Samiayya	Arts
3.	P. Jayaraman	Arts

RUNNING BROAD JUMP

1.	M. Sivashanmugam	Arts
2.	S. Ganesan	Arts
3.	A. Balasubramaniam	Science

POLE-VAULT (OPEN)

1. P. S. Packiam Pillai,
   B. H. School, Orathanad



They can run too—Winners of the Staff race

2. M. Chockappan,
St. Peter's High School, Tanjore

3. R. Jagadeesan „

THROWING THE DISCUSS

1.	S. Jayaraman	Science
2.	P. Jayaraman	Arts
3.	A. Samiayya	Arts

HOP-STEP AND JUMP

1. U. Danapathy
2. K. Ayyamperumal
3. A. Balasubramaniyam

1500 METRES RACE (OPEN)

1. P. Mani,
St. Peter's High School, Tanjore

2. V. Swaminathan,
Umamaheswara High School, Tanjore

3. B. Ganesan „

OBSTACLE RACE

1.	A. Samiayya	Arts
2.	T. A. Natarajan	Science
3.	A. Deenadayalan	Science

FAST CYCLE RACE

1.	B. Govindarajulu	Science
2.	A. M. Krishnamoorthy	Arts
3.	K. Ayyamperumal	Arts

STAFF RACE

1. Mr. G. Venkatachalam, M. A.
2. Mr. A. Balasubramaniam, B. A. (HONS.)
3. Mr. R. Jayaraman, B. SC. (HONS.)

OFFICE STAFF RACE

1. Mr. S. Raman
2. Mr. S. Krishnan
3. Mr. V. Muthukrishnan

PEONS RACE

1. Mr. R. Ananda Rao
2. Mr. L. Deenadayalu
3. Mr. E. Packiriswamy

4×100 METRES RELAY

I. M. Sivashanmugam
N. Packiriswamy
A. Samiayya
S. Ganesan

II. T A. Natarajan
A. Lakshmanaswamy
U. Danapathy
S. Jayaraman

CHAMPIONSHIP

Championship cup for the highest marks scored by an individual goes to M. Sivashanmugam of the *Arts Section.*

The Tanjore Sports Shield for the best Section which scores the highest number of total points in games and sports taken together goes to S. Rajeswaran of the *Arts Section.*

Report on the activities of the Staff-Club of The Rajah Serfoji College, Tanjore for 1955-56

IN July, 1955 the members of the Staff of the College assembled with the Principal presiding and elected unanimously Sri. V. S. Krishnamurthy, Lecturer in Mathematics, as the Secretary of the Staff-Club for the year July 1955 to June 1956; and the Principal as the ex-officio President of the Club. It was decided then that the club should start functioning from August, 1955 onwards.

The first meeting of the club was held on 2—8—55 at 2.p.m. with the Principal presiding. In that meeting it was resolved that the rates of subscription per month for the year for the members should be as follows :—

1.	For a Salary	(exclusive of D. A.)	Re. 1 to Rs. 99	the Subscription	Re. 1
2.	„	„	Rs. 100 to Rs. 199	„	Rs. 2
3.	„	„	Rs. 200 to Rs. 299	„	Rs. 3
4.	„	„	Rs. 300 to Rs. 399	„	Rs. 4
5.	„	„	Rs. 400 and above	„	Rs. 5

In that same meeting it was decided to have for indoor games one set of chessmen and board and a pack or two of playing cards.

In that meeting Messrs. Varadarajulu and Venkatachalam were requested to prepare a list of suitable journals, out of which, the club could choose for subscribing for the year.

Finally it was decided to treat the office clerks, the library assistant, and the storekeepers of the Science departments as honorary members of the club, after obtaining their consent for this.

The second meeting of the club was held on the Independance Day (15—8—55) at 8 a. m. after the flag hoisting ceremony. The Secretary was authorised to subscribe for Tit Bits. Breakfast was served to all the members.

To bid farewell to Sri Rajaram, Clerk in the College Office and a member of the club, on his leaving the services of the college to take service under the Madras Government, the Staff-Club got up a farewell party on 25—8—55 at 1-45 p. m. After refreshments Messrs. Gopala Iyengar, and Sethurama Rao spoke in appreciative terms about Sri Rajaram who replied suitably. The function came to a close with the Secretary wishing bon voyage to Sri Rajaram.

On 7—9—55 the Principal gave a party (a novel one in that the majority of the dishes were fruits) to the members of the Staff in return to the one they gave him on his election to the Senate and Academic Council of the Madras University. After the party the members of the Club resolved to give suitable presents whenever any member of the club or a near relative (like brother or sister or children) of any member got married.

On the eve of his transfer from this district, a party with photo and a farewell address was given by the Staff-Club, to Sri C. A. Ramakrishnan, Collector of Tanjore and ex-officio President of the College Committee, on 16—10—55. After Photo at 5 p. m. and refreshments at 6-45 p. m. a farewell address was read and presented by the Principal to the Chief Guest. The Collector replied suitably. Besides the members of the Staff-Club, some members of the College Committee attended the party and the meeting.

The president and the members of the Staff-Club were at Home to Mrs. & Mr. Norminton, Regional Representative, British Council, Madras on 17—11—55 at 6 p. m. After refreshments, Mr. Norminton explained the activities of the British Council and the ways in which the council could help the college.

A fifteen course grand dinner was given by the Staff-Club to its members at 8 P.M. on 26—1—56 to celebrate the Republic Day. The members dispersed at 9-30 p. m.

Prof. M. M. Ghani, Divisional Inspector of Schools, Madura, who addressed the members of the College Union on 23—2—56, was entertained to Tea at 5-30 p. m., after the meeting, by the Staff-Club.



Group photo taken on the eve of transfer of Sri C. A. Ramakrishnan, M. A., I. C. S., ex-officio President of the College Committee.



Posing for the Photographer after Cakes and ....
The staff at Mahamagham Exhibition

On the eve of his leaving for Vellore, on transfer, the District Collector, Sri N. Krishnaswami, ex-officio President of the College Committee, paid a visit to the College at 2-30 P. M. on 27—2—56. He was received by the Principal who garlanded him at the entrance to the College. After introduction to the members of the Staff, he went round the College, accompanied by the Principal, and the Secretary of the College Committee. As he was not keeping good health no party could be arranged for him. He took coffee with the Principal, the Secretary and the Revenue Divisional Officer, Kumbakonam who had accompanied him to the College. He was presented with fruits—apples and oranges. After spending a few minutes the collector left the College at 3-15 P. M.

In addition to the farewell parties and other ordinary parties, the Staff-Club arranged two excursions—one to Darasuram, Swamimalai and Tiruvalanchuzhi and another to Kumbakonam. The former of these excursions was on 10—9—55. The members left Tanjore at 12 noon and after visiting the temple at Darasuram reached Swamimalai at about 4 P.M. The sculptural grandeur of Darasuram temple was explained by Sri G. Venkatachalam. Enroute they visited the temple at Tiruvalanchuzhi. The party returned to Tanjore at 8-30 p. m. The second excursion was on 4—3—56 to visit the three exhibitions running at Kumbakonam during the Mahamagham festival. The members left Tanjore at 8 A. M. and reached Kumbakonam at 9-30 A. M. After taking refreshments they first visited the Kumbesvara and Ramaswamy temples and then the three exhibitions in succession. The party returned, after a very joyful day to Tanjore at 9-15 P. M. by the 4200 seconds late running Shencottah Passenger. Both these excursions were financed by the dividing system.

Sri V. S. Krishnamurthy, M.A.—*Secretary*

Our College, Day by Day

22—6—55	A date to be remembered in the History of Tanjore. The Rajah Serfoji College begins functioning.
4—7—55	A Festival day for us : The Rotarians of Tanjore give us Tea at 3 P.M. At 5 P.M. The Governor of the State Shri Sri Prakasa formally inaugurates the College. How proud the people are! Tanjore has a College!
5—7—55	All that and a holiday too! In honour of the Governor's visit.
8—7—55	The Principal addresses the students of the College. Chalks out a programme of work. How many Clubs!
22—7—55	The College Union is inaugurated by Sri A. Ramanatham Pillai, M.A., Principal A. V. C. College, Mayuram.
27—7—55	Our First weekly Test. Many suffer from headache.
2—8—55	Sri K. S. Venkataraman, I. C. S., talks on Perfect Life.
5—8—55	Vanamahotsava : We too celebrate it. The Principal plants a sapling to grow with the College.
6—8—55	We can understand American English too.......... Mr. & Mrs. Glick of Hawai University talk on America.
11—8—55	That Tanjore is a great centre of art is made known to us—the Tanjorean—by Sri T. N. Ramachandran, Jt. Director of Archæology, New Delhi.
15—8—55	Showers do not prevent us from participating in the Flag Hoisting by the Senior Prince of Tanjore. We are rewarded for our bravery with Laddus.
17—8—55	Sri S. Lakshminarayanan, Principal, Govt. College, Kumbakonam, asks us to emulate the biological efficiency and co-ordination.
23—8—55	We enjoy a holiday..........in honour of Goa Martyrs.
24—8—55	Sri K. Srinivasan, Principal, K. M. College, Adirampattinam talks on 'The Bliss of Dawn'
30—8—55	Sri T. M. Bhaskara Thondiman talks in our language on the World of Literature.
31—8—55	Janab Hassan Marikar, Governor, Rotary International takes us on a trip of America.
1—9—55	One of the most hateful of months begin. Any effective cure for Examination Fever!
12—9—55	The first of Four days of ordeal.
16—9—55	What a relief. Examinations are over.
3—10—55	All to soon the holidays are over.
10—10—55	What a kind Principal. He has given us a holiday. Should we, the future citizen of India, not have experience in Municipal Elections?
11—11—55	How lucky we are! An ambassador Sri P. A. Menon I. C. S., gives us the opportunity of Questioning him on Thailand.
19—11—55	Prof. P. Savarimuthu, M.A., of St. Joseph's College tells us all about Atom.

24—10—55	Our Grand Day. We celebrate the U. N. O. Day. Has Tanjore seen such a function ?
25—10—55	We offer prayers to Goddess Saraswathi.
30—10—55	'Manai Muhurtham' at our College site.
2—11—55	Sri A. Balasubramaniam, our Lecturer in Logic, gives us a method by which we can measure our intelligence.
9—11—55	Mr. S. Rozario, our Lecturer in English, tells us what culture is.
16—11—55	An intelligence test.
17—11—55	Mr. H. C. Norminton, Regional Representative, talks on the Art of Talking.
30—11—55	Sri K. Varadarajan, M.A., takes us on an adventurous trip to the centre of the Earth.
	Meanwhile on this part of the earth Rain God starts his fun.
1—12—55	More rains—Holiday.
2—12—55	More and More rains : Holiday.
3—12—55	Harrowing Tales come from East Tanjore. Many Hundreds of people lose their lives during the cyclone and many more hundreds rendered miserable.
4—12—55	The Social Service League of the College rises to the occasion. A relief Squad is formed and is sent to collect money and material for the afflicted.
5—12—55	Our collections are considerable. Oh these Examinations ! Otherwise we would have gone to the afflicted areas to rehabilitate the people there.
15—12—55	A symposium on Human Rights : The Secretary of the College, Sri K. V. Srinivasan, B. A. B. L., gives a lucid exposition of Human Rights.
19—12—55	An ordeal for a second record begins.
23—12—55	We part from our Lecturers and friends for spell of Holidays.
16—1—56	First working day in the New year....but faces, books and class-rooms are six months old.
27—1—56	Holiday for District Sports.
6—2—56	The old familiar Bell is gone. A new Temple gong in its stead.
16—2—56	Sri D. Mahalingam, B.A., B.L., gives his delightful experiences as a student.
23—2—56	Mr. M. M. Ghani, Divisional Inspector of Schools, induces us to study more of literature.
24—2—56	A long wished for event comes to pass. Sri C. Subramanyam lays the Foundation Stone for the new College Building.
7—3—56	Sri N. Kanakaraja Iyer talks on Tamil Poetry.
8—3—56	Sri M. K. Shanmugham, Principal, Sir Theagaraja College gives his impressions of Malaya.
9—3—56	Our Annual Sports : It is a sight watching our Lectuer run a race.
10—3—56	The grandest College Function of the year. Our First Annual College Day. Dances and Dramas and Prizes too.
12—3—56	Holiday in Honour of D. P. I.
21—3—56	The staff gives us Tea. Why should not they give us more of such tea parties ? We have group photo too.

ராஜா சரபோஜி கல்லூரி ஆண்டு மலர்



இந்த உலகம் - - - -

By G. வேங்கடாசலம், B. A. (Hons.)

இந்த உலகம் பெரிது: ஏனென்றால் எண்ணத் தொலையாத மக்கள் இங்கு வாழ்கிறார்கள்.

இந்த உலகம் சின்னஞ் சிறியது: இதை ஒரு நாளில் சுற்றி வந்து விடலாம்.

இது சிக்கல் நிறைந்த உலகம்: ஏனென்றால் முன் என்றுமே கண்டறியாத புது புது சக்திகள் இங்குத் தோன்றியிருக்கின்றன.

இந்த உலகத்தை எளிதில் புரிந்து கொள்ளலாம்: ஏனென்றால் எண்ணிறந்த பெரியோர்கள் இதனைப் பலவழிகளில்—துறைகளில்—கோணங்களில்—ஆராய்ந்து அலசி இதனைப்பற்றிய செய்திகளை யெல்லாம் தெள்ளத்தெளிய வகைப்படுத்தியிருக்கிறார்கள்.

நன்கு கண்டறியப்பட்ட உலகம் இது. ஏறத்தாழ இவ்வுலகின் எல்லா பகுதிகளையுமே கண்டறிந்து விட்டார்கள் என்றே சொல்லிவிடலாம். இவ்வுலகின் வடதுருவத்தையும் தென் துருவத்தையும் கண்டறிந்து விட்டார்கள். ஆதலால் பூலோகத்தின் எந்தப் பகுதியும் இனி நமக்கு கிட்டிய நிலையிலே இருப்பதாகவே சொல்லலாம்.

இப்பொழுது, இந்த உலகிலிருந்து நாம் இன்ன இன்னவற்றைப் பெறலாம் என்று கணக்கெடுத்து விடலாம். நமக்குப் பயன்படக்கூடிய நிலம் இங்கு எவ்வளவு இருக்கிறது என்பது நமக்குத் தெரியும்; இனிமேலும் புதிய நிலப்பகுதி நமக்குக் கிடைக்கும் என்று சொல்வதற்கில்லை. எங்கு எங்கு என்ன என்ன பொருள்கள் விளையும் எங்கு, எங்கு என்ன என்ன விளையாது என்பதெல்லாம் கூட நமக்குத் தெரியும். ஒவ்வொருவருக்கும் எவ்வளவு உணவு வேண்டும் எந்த வகை உணவுப் பொருள்தேவை என்பதெல்லாம் கூட நாமறிவோம். இதனால், ஒரு குறிப்பிட்ட காலத்தில் இந்த உலகில் எத்தனை பேர் இனிது வாழமுடியும் என்று சொல்லிவிடலாம்.

இம்மட்டோ! பூமிக்குள்ளே புதைந்து கிடக்கும் பொருள்களின் வளத்தைப்பற்றியும் தெரிந்து கொண்டிருக்கிறோம். இரும்பு, தங்கம் முதலிய உலோகப்பொருள்களும், நிலக்கரி, எண்ணெய் முதலிய பொருள்களும் எவ்வளவு நமக்குக் கிடைக்கும் என்றெல்லாம் ஒருவாறு கணக்குப் போட்டுப் பார்த்துக் கொள்ளமுடியும்.

இன்றைய நிலையில், இந்தப் பரந்த உலகத்திலே 'பொது இடம்' என்று ஓரிடம்கூட இல்லை. எந்தப் பகுதியும் யாருக்காவது சொந்தமானதாகவே இருக்கும். எந்த மூலைக்குச் சென்றாலும், எந்த சிகரத்தின் மேலேறிச்சென்றாலும் யாருடைய கொடியாவது பறந்துகொண்டிருக்கும். இதனால், இனிமேல் எந்த நாட்டாருக்காவது கொஞ்சம் நிலம் வேண்டியிருந்தாலும் வேறொரு நாட்டாரிடமிருந்துதான் எடுத்துக் கொள்ளவேண்டியிருக்கும் என்று அறியலாமல்லவா?

போன நூற்றாண்டில் இருந்த நாடுகளைக் காட்டிலும் இப்போது அதிக நாடுகள் உலக அரசியல் அரங்கிலே காணப்படுகின்றன. சில புதியவை; புத்துணர்ச்சி பெற்றவை. எல்லாம் உலக விவகாரத் திலே அபார சக்தியோடு தலையிட்டு, பெரிய பெரிய பிரச்னைகளையெல்லாம் ஏற்படுத்தியிருக்கின்றன.

இப்பொழுது யுத்தமே புதிது; போர்முறையே புதிது. கண்டும் கேட்டும் அறியாத அபார சக்தி வாய்ந்த புதுப்புது ஆயுதங்கள் கையாளப்படுகின்றன.

வாணிபம் புதிது. புதியபுதிய பொருள்கள் புதியபுதிய முறையிலே துறையிலே செலாவணி யாகின்றன.

பொருளாதாரம் புதிது. எந்த நாட்டின் பொருளாதாரம் எந்த நிலையிலிருக்கிறது என்று சொல்லக் கூடவில்லை.

விஞ்ஞானம் கூட புதிது. பழைய விதிகளும் கொள்கைகளும் காற்றில் போய்விட்டன.

கருணை நிறைந்த உலகம் இது. ஒரு கோடியில் உள்ள மக்கள் துன்பம் அடைந்தால் இன்னொரு கோடியில் உள்ள மக்கள் வலிய வந்து உதவி செய்கிறார்கள்.

மிகக் கொடிய உலகம் இது. எல்லாவற்றையும் பிடி சாம்பலாக்கும் ராக்ஷஸ குண்டுகளை உற்பத்தி செய்கிறார்கள்.

எல்லாவற்றையும் பார்க்கும்போது எதிர்காலம் எப்படி இருக்கும் என்று சொல்வது கடினம் என்றே தோன்றுகிறது.

பழைய சரித்திரம் நமக்குப் பாடம் கற்பிக்கும் என்று சொல்லத் துணியவில்லை. ஏனென்றால் அந்த உலகமே வேறு; இந்த உலகமே வேறு. புதுப்புது பிரச்னைகள், புதுப்புது சக்திகள், புதுப்புது கொள்கைகள் என்றெல்லாம் புகுந்து எல்லாமே மாறிவிட்ட உலகத்தில் பழைய விதி முறைகள் என்ன செய்யும்?

என்ன செய்யலாம்?

(ஓர் ஆங்கிலக் கட்டுரையின் தழுவல்)

இயற்கையும் இறைவனும்

By N. வெங்கட்ராமன்

தம்பி! அங்கே ஒரு பேசும்பட மாளிகை இருக்கிறது. மிகப்பிரம்மாண்டமானது அது. எங்கேயும் அவ்வளவு பெரிய இடம் கிடையவே கிடையாது. அம்மாளிகையின் அழகை வருணிக்க என்னால் இயலாதப்பா!

மகோன்னதமான அக்கட்டிடத்திலே காட்டப் பெறும் படக்காட்சியைக் காண மக்கள் பல்லாயிரக்கணக்கில் வருவர். ஏன்? அங்கு பிரவேசக் கட்டணம் எதுவுமில்லை. யாவரும் சாதிமத நிற பேதமின்றி வரலாம்; போகலாம். குழந்தைகள், பெண்டிர், வயோதிகர் அனைவருக்கும் அங்கே இடம் உண்டு.

அங்கே பலவிதமான வகுப்புகள் உண்டு, அவரவர் அந்தஸ்துக்கேற்றவாறு. உயர்ந்த வகுப்பு, நடுத்தரம், கீழ்வகுப்பு, இவ்வாறு பல ரகங்களுண்டு. உயர்ந்த வகுப்புகளெல்லாம் அதிக சௌகரியமும் வசதியும் வாய்ந்தவை. கீழ்வகுப்புகளின் நிலையோ மிகக்கேவலமானது. பாவம்!

இவ்விடத்தில் பற்பல விதமான சிற்றுணக்கள் கிடைக்கும். நல்ல சம்பிரமமான சாப்பாடு, அறுசுவை உண்டி, தின்பண்டங்கள் யாவும் அகப்படும். கீழ்வகுப்புகளிலுள்ளவர்களுக்குச் சித்திப்பதோ, இழிந்த ரக உண்டிதான்; பரிதாபம்!

இங்கு வருபவரனைவருமே படக்காட்சி காண வருகின்றனரா? அன்று; வீணேவந்து பொழுதைப் போக்கவும் ஆனந்தமாக உண்டு செல்லவும், இன்பமான உயர் வகுப்புகளிலமர்ந்து சுகமனுபவிக்கவுமே வருபவர் பலர். மேலும், நண்பர்கள் கூடிப்பேசவும், காதலர் சேர்ந்து களிக்கவும் இது தக்க இடமாகிவிட்டது.

அவ்வாறாயின் இங்கு வருகின்றவர் அத்தனை பேரும் சோம்பேறிகளா? வீணரா? அன்று; இங்குவந்து நேரத்தை நல்ல முறையிலே பயன்படுத்துவோரும் சிலருளர். படக்காட்சி காணுவோரும் ஏராளமாயிருக்கலாம். ஆனால் அதை உண்மையாக அனுபவித்து ரசிப்பவரை விரல் விட்டு எண்ணிவிடலாம்; மிகச்சொற்பமாயிருப்பர்.

ரசிகர்கள் பலர் இத்திரைப் படத்தில் காணுகின்ற உயரிய தோற்றங்களை விமர்சித்து, வருணித்து அழகொழுகப் பேசுவர்; பாடுவர்; எழுதுவர். அவற்றைக் கேட்கும்போதும் படிக்கும்போதும் இன்பம் பெருகும். ஆனால் நேரிற் கண்டு நாமே இன்பந்துய்த்தால் அதனினும் சாலச்சிறந்தது. ஆனால் கண்ணிருந்தும் குருடராய் உள்ள பலர் இப்படக் காட்சியினைக் கண்டும் இதனால் ஏற்படும் மகிழ்ச்சிக்குப் பாத்திரராவதில்லை. அவர்களை என்னென்பது? நீயே சொல்லப்பா.

நான் ஏன் இதெல்லாம் எழுதுகிறேனெனில், எனக்கு அந்தப் படக்காட்சியிலே கொஞ்சம் விருப்பமுண்டு, கடவுள் கிருபையாலே. இல்லாவிடில் இப்படி எழுத வேண்டுமென்று எனக்கென்ன அக்கறை?

"அது போகட்டும் தம்பி! நீ என்ன கயிறு திரித்துக் கொண்டே போகிறாய்? அந்தப் பேசும் படத்தின் மாண்புகளை எடுத்துரைக்கவில்லையே இன்னும்," என்று கேட்கிறாயா என்னை? 'அவசரப்படேல்' என்பது ஆன்றோர் வாக்கு. தெரியாதா? இல்லையேல் தெரிந்துகொள். சரி இனிப்போதும் அதிகப்பிரசங்கம்.

இந்தப் பேசும்பட மாளிகையில் காட்டப் பெறும் காட்சி உண்டே, அடடா, அதை எவ்வாறு வருணிப்பது போ; என்னால் முடியவில்லையப்பா. ஆயினும் என்னாலானவரை சொல்கிறேன்; கேள்.

நாமெல்லாம் கண்டு மகிழும்படி இவ்வற்புதப் படக் காட்சியினைச் சிருஷ்டித்தவன் இருக்கிறானே, அவன் மகா மேதாவி; அறிவின் உருவம். தனது சக்தி முழுவதையும் செலுத்தி இதைத் தயாரித்துள்ளான். அவன் பெருமையும்,

உயர்வும், சக்தியும், அழகும், கம்பீரமும், அன்பும் இப்படத்தின் ஒவ்வொரு பாகத்திலும் தோன்றித் ததும்பி நிற்கும். இப்படத்தைக் காணுவதன் மூலம் — கண்டு நன்கு அனுபவிப்பதன் மூலம் — அவனை நாம் எளிதில் உணரலாகும்.

மனக்கண்ணாலும் பார்க்கமுடியாத அவ்வளவு விசாலமான பரப்பையுடைய பெரிய நீலத் திரையில், (ஆம்; நீலத்திரைதான்; வெள்ளித்திரையன்று) நாடோறும் எழில்மிக்க தோற்றங்கள் புதிது புதிதாய்த் தோன்றும்படி மறைவிலிருந்து இயக்கும் அச்சூத்திரதாரி படம் பிடிக்கும் துறையிலே யாவரையும் வென்றுவிட்டான். அவனது ஆணையின்படி இத்திரைப் படத்தில் நடிகராய்த் தோன்றுவோர் ஒரே குடும்பத்தினர்தான். ஒரு தலைவன், ஒரு தலைவி, அவர்களது மக்கள் ஆகிய மூவகையினர்தான் இப்படத்தின் பிரதான நடிகர். அவன் பெயர் ஞாயிறு. அவள் பெயர் திங்கள். பெயர் விந்தையாயில்லையா? உண்மையாகவே அவர்கள் பெயரிவ்வாறு தான்: அச்சூத்திரதாரி இட்ட பெயர் இப்படியே.

இவ்விரு தம்பதி நடிகருக்கும் பிறந்த குழந்தைகள் எண்ணிலடங்காதவை. ஆம், உன் தலையில் உள்ள உரோமத்தை எண்ணினாலும் எண்ணலாம்; அக்குழந்தை நடிகர்கள் எத்தனை பேரென்று கணக்கிட என்னாலும் முடியாது; உன்னாலும் முடியாது; உன் பாட்டனாலும் முடியாது போ. இக்குழந்தைகளின் பெயர்களெல்லாம் எனக்குத் தெரியாது. சிலருடைய பெயரைமட்டும் அறிவேன். அருந்ததி என்பது ஒரு பெண் மகளின் பெயர். ஒரு சிறுவனின் பெயர் துருவன் என்பது. அசுவினி, பரணி,........ரேவதி என்பன மற்றும் சில குழந்தைகளின் பெயர்களாகும்.

ஒரு விஷயம். இந்தப்படக்காட்சி இரவில் தான் காட்டப்படுமென்ற எண்ணம் உங்களுக்கிருந்தால் அதை விட்டுவிடுங்கள். ஏன்? இரவு, பகல் எந்நேரத்திலும், எக்கணத்திலும் இதைக் காணுதல் கூடும்.

இந்தக்குழந்தை நடிகர்களனைவருக்கும் ஒரு பொதுப் பெயர் விண்மீன் என்பது. இவர்களுக்கெல்லாம் தம் தந்தையிடம் வெகு பயம். அவனைக் காணவே அஞ்சுவார்கள். ஏனோ தெரியவில்லை? அவன் நின்ற இடத்தில் நிற்பதுமில்லை! அவனோடு பேசுவதுமில்லை. அவ்வளவு அச்சம்! ஆனால் தாயிடம் வெகு அன்பு அவர்களுக்கு. பெரும்பாலும் தாயோடுதான் சேர்ந்து வருவார்கள் வெளியில்.

இத்திரைப்படம் இருவகைப்படும். ஒன்று பகலில் காட்டப்பெறுவது; மற்றொன்று இரவில். பகல் காட்சிகளில் பெரும்பாலும் ஞாயிறுதான் நடிப்பான். சிற்சில சமயங்களில் அவன் மனைவியும் அவனோடு காணப்படுவதுண்டு. அவனது புகழ் எங்கணும் பரவியுள்ளது. அது பரவாத இடமில்லை. அவனைக் கண்டவுடன் நாம் தலை குனிந்து அஞ்சலி செய்கிறோம். ஏன்? நாம் உய்யும் பொருட்டு அவன் நடிகனைப் பிரகாசிக்கிறானல்லவா? நியாயந்தானே? அவன் அழகிலே நாம் மயங்குகிறோம். ஆயினும் அவனை ஏறெடுத்துப் பார்க்க நமக்குச் சிறிது அச்சமே.

இராக்காட்சிகளில் தோன்றுவோர் திங்களும் அவள் மக்களுமேதான். இந்நேரத்தில் ஞாயிறு இளைப்பாறச் சென்று விடுவான். இரா நடிகர்களைக் கண்டதும் நாம் இன்முகத்தோடு வரவேற்கிறோம்; களிப்படைகிறோம். திங்கள் இருக்கிறாள் பார் — அவள் மகா அழகி. அவளது மோகனப் புன்னகை நம் மனதைப் பறிக்கிறது. அவளும், அழகுச்சின்னங்களான அவள் மக்களும் நம் உள்ளத்தைக் கொள்ளை கொண்டு போகின்றனர். அக்குழந்தைகள் விட்டு விட்டுச் சிரித்து நம்மைப் பார்ப்பது நமக்கு மகிழ்ச்சியளிக்கிறது.

தம்பி! உனக்குக் கண்ணில்லையா? நீ குருடனா? உன் அறிவெங்கே? சித்தம் எங்கேயப்பா? நீயே இப்படக் காட்சியினைக் கண்டு அனுபவித்துப்பார். அப்பொழுதல்லவா மெய்யின்பம், பேரின்பம் தோன்றும்!

இப்படப் பிடிப்பாளன் இருக்கிறானே, அவன் ஞானத்தை என்னென்று சொல்வது! எவ்வளவு மகோன்னதமான அற்புதப் புறக்காட்சிகளைத் தயாரித்திருக்கிறான்! உலகில் உள்ளதையெல்லாம் அதிலேயே அடக்கி விட்டான் தம்பி. உனக்கு என்ன வேண்டும்? இதைப் பார் நன்கு!

ஒரு சமயத்தில் இதில் வெள்ளை நிறம் தோன்றும். என்ன, சாதாரண வெள்ளையா? நல்ல பால் வெள்ளை, முத்து வெள்ளை. அடேயப்பா! உன் கண்ணொளிகூட மங்கிப்போய் விடும் இதைக் காணும்போது. இன்னொரு சமயம் பச்சை வர்ணம், என்ன பச்சை? இலைப் பச்சையா, கிளிப்பச்சையா, மரகதப்பச்சையா? எல்லா ரகமும் உண்டப்பா! வேறொரு சமயம் நீல வர்ணம் காணப்படும். கடல் நீலமா, முகில் நீலமா, காயம்பூ நீலமா? எல்லாந்தான். யாவற்றையும் விடக் கண்ணைப் பறித்து, ஆளையும் மயக்குவது சிவப்புதான். இரத்தம், பவளம் இவற்றையெல்லாம் தோற்கடிக்கும் இச்சிவப்பு வர்ணம். சந்தியா காலத்தில் இதைப் பார்க்கலாம். அப்பொழுது உன் நெஞ்சம் துடிக்குமப்பா அவ்வர்ணத்தின் சிறப்பைக் கண்டு. இவை மட்டுமா? இன்னும் மஞ்சள், கறுப்பு, பழுப்பு எல்லா வர்ணங்களும் உண்டு அங்கே. பொய் சொல்லுகிறேனென்று எண்ணுகிருயா? நீயே பார்!

சில சமயங்களில் தங்கம் குவியலாய்க் கொட்டிக் கிடக்கும் அல்லது உருக்கி வார்க்கப் பட்டிருக்கும். பத்தரை மாற்றுப் பசும் பொன் தான்! பின்பு வெள்ளியும் அவ்வாறே காணப் படும். செம்பு, இரும்பு முதலிய உலோகங்களும் ஏராளமாய்த் தோன்றுவதுண்டு. இவைகளைக் காணும்போது நாம் மெய் சிலிர்த்து நாம் நம்மை மறப்பதில்லையா?

உலகிலுள்ள பற்பல தாவர ஜாதிகளும் அதிலிருக்கும். ஓரொரு சமயம் வெள்ளிய பருத்திப் பஞ்சு பொதி பொதியாய்க் கொட்டிக் கிடக்கும். ஒரு சமயத்தில் நெல் வயல், சிறிய காடு, பசும் புல்வெளி முதலியனவுந் தோன்றுவதுண்டு.

உச்சி காணமுடியாத உயரமுடைய வெண்பனி வரைகள் தொடர்ச்சியாயும், தனிமையாயும், கம்பீரமாய் நிற்கும். அவற்றிலிருந்து நீர்வீழ்ச்சிகள் ஏற்பட்டு அருவிகள் ஓடிப்பாயும். ஆற்றுப்படுகை தண்ணீர் நிறைந்ததாய் — மணல் நிறைந்ததாய் — காணப்படுவதுண்டு.

சிற்சில நேரங்களில் எங்கணும் செம்பஞ்சுக் குழம்பை வாரியிறைத்துக் கிடக்கும். சந்தனத்தைத் தெளித்துக் கிடக்கும். குங்குமம் சிதறிக் கிடக்கும். இதெல்லாம் அற்புதமான காட்சிகள். ஆயினும் இவற்றை அடிக்கடி காணலாம் அப்பா.

சிலவேளை அங்கு ஆனந்தம் மிகும்போது மங்கல முரசம் அறையப் படும். அடே! அவ்வொலி கேட்டு அச்சப் படுபவர் அநேகர். இன்னொளி வீசிப் பன்னீர் தெளிப்பார்கள். அவ்வொளி கண்டு நாம் கண்ணை இறுக மூடிக்கொள்வோம். அந்தப் பன்னீர் தெளிக்கப்படுகிறது பார்! அஃதில்லாவிடில் நாம் உயிர் வாழ்வதெங்ஙனமோ?

மனோகரமான இத்திரைப் படத்தின் அரிய பெரிய காட்சிகளைக் காணுந்தோறும் நான் உள்ளும் புறமும் பூரித்து, உடல் சிலிர்த்து, உவகை கொண்டு, ஓவியம்போல் நின்று, உணர்ச்சி ததும்ப, கையை உயரத்தூக்கி வணங்குகின்றேன். இவற்றை நான் வாழ்த்துகிறேன்! புகழுகிறேன். என் அகம் களிக்கிறது. அற்புதமான இதகிரையும், திரைப்படமும், திரைப்படச் சிருஷ்டி கர்த்தாவும் நீடூழி வாழ்க!

' "தம்பி! நீ இந்நேரம் கூறியதென்ன? கிரந்தமா, நாகரியா? புதிர் போடுவதுபோல் இருந்ததே தவிர, ஒன்றும் விளங்க வில்லையே?" என்று நீ என்னை நோக்கி வினவுகிருயல்லவா?'

ஆம், தம்பி! உனக்குப் புரியாதுதான். ஏன்? இயற்கைக்குப் போட்டியாக வந்த செயற்கையை மதிப்பவனன்றோ நீ? இன்முகங் கொண்ட இல்லாள் அகத்திருக்க விலைமாதரில்லம் விழைபவனை ஒத்தவனல்லவா நீ? உனக்கு ஏன் இயற்கையின் அருமை பெருமை தெரியும்?

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தம்பி! நிமிர்ந்துபார். அகண்டாகாரமான நீலத்திரையிலே என்ன காண்கிருய்? கண் தெரிகிறதா? அப்பா! இயற்கையே இறைவன்! இயற்கையிலே இறைவன்தன் ஜீவநாடி துடிக்கிறது உனக்குத் தோன்றவில்லையா? செயற்கையை மதியாதே. இயற்கையில்தான் இன்பமுண்டு. எல்லாம் உண்டு. அறிந்துகொள். உனக்கு வணக்கம் பல.

மண்ணுலகுடன் விண்ணுலகின் மகத்தான போர்

By A. நிலதயாளன்

அன்று விடுமுறை தினமாதலால் உல்லாசமாக ஊர் சுற்றி வரலாமென நினைத்து நான் வசிக்கும் ஊருக்கு அருகிலுள்ள திருக்கருகாவூருக்குச் சென்றுகொண்டிருந்தேன். சென்றுகொண்டிருக்கும்போது வானிலே பேரிடி முழக்கம் இக்குவலயமே அதிரும்படி இடித்தது. அதைச் செவியுற்ற நான் எங்கு மழை வந்துவிடப் போகிறதோ என்று எண்ணி பயந்தபடியே நடையை வேகமாக நீட்டினேன், விரைவில் வீடு சேரலாம் என்ற எண்ணத்துடன். இடிமுழக்கம் விட்டு விட்டு ஒலித்தது. கதிரவன் இம்முழக்கத்தைக் கண்டு கதிகலங்கி மேகத்தூடே மறைந்து கொண்டான்.

நான் வீட்டை நெருங்கினேன். மழை பிடித்துக்கொண்டது. ஓட்டமாக ஓடி வீட்டையடைந்தேன். நனைந்த ஆடைகளை நிழலிலே உலர்த்திவிட்டு உலர்ந்த ஆடைகளை உடுத்திக்கொண்டு திண்ணையில் உட்கார்ந்தேன். என் மனம் மழையிலே நனைந்தோமே, ஒப்புக்காக வந்த விடத்து ஓயாத மழையாகிவிட்டதே என்று எண்ணி ஏங்கி இரக்கமின்றி மழையை ஏசிற்று.

அமைதியாக வானவெளியில் கண்ணோட்டத்தைச் செலுத்தினேன். எதிரே உயர்ந்து நீண்டு நிமிர்ந்து நீண்ட மதிற்சுவர் தென்பட்டது. அப்பொழுது அண்டமே அஞ்சும்படி பேரிடி முழக்கத்துடன் இடித்தது. இடியுனூடே பளிச் சென்று கண்ணைப் பறிக்கும் மின்னல் மின்னிற்று. ஆகாயத்தில் ஆங்காங்கே கருநிற மேகப் படலங்கள் மிதந்து கொண்டிருந்தன. சிறிது நேரம் சென்றது. பெருமழை பேரிரைச்சலுடன் பெய்தது.

இக்காட்சி என் சிந்தனையை கிளறியது. அக்காட்சி எதிரியை வெடிக் குண்டால் தாக்குவது போன்று, வெடியிலிருந்து வெளிப்படும் கருநிற புகைமண்டலத்தை மேகங்கள் புலப்படுத்தின. எதிரே நீண்டு பரந்து நின்ற கோவில் மதில், எதிரியின் கோட்டையின் மதிலை சித்தரித்து இடிந்த பகுதி வெடியினால் தாக்குண்டு இடிந்து சரிந்துள்ளது போல் காணப்பட்டது. போரிலே புண்பட்டு கையிழந்து, காலிழந்து உயிருக்காக மன்றாடும் மண்ணுயிர்களின் மனக்குரல் சித்தரித்தது. சோ . . . . . . ஓ . . . . என்ற பெரு மழையின் பேரிரைச்சலுடன் புவியிலே நடக்கும் கொடிய போரின் தன்மையை ஒத்திருந்தது இக்காட்சி.

ஆனால் இது எப்படிப்பட்ட போர்? மக்களின் உயிரை மாய்க்கும் சக்திகொண்டதா? உயிரணங்கள் உலக வாழ்வை நீக்க உதவுகிறதா? புல் பூண்டுகள் வெந்து சாம்பலாகும்படிச் செய்வதா? இல்லை! இல்லையே இல்லை!!

இது ஒரு மகத்தான போர்! எவ்வுயிரும் இனிது வாழ எழும் போர்! பயிரினங்கள் புல் பூண்டுகள் போன்றவற்றை செழிக்கச் செய்யும் போர்! மக்கள், மாக்கள் மகிழ்வுடன் மண்ணுலகில் வாழும் உழவர்கள் வாழ வழி வகுக்கும் போர்! உலகை காக்கும் உழவர்கள் உவந்து வரவேற்கும் உத்தம போர்! "பாரகமடங்களும் பசிப்பிணி அறுக" என பயிர்த் தொழிலை செழிக்கச் செய்யும் போர்! உயிருள்ள உடலுக்கு உணவாதலோடு ஒழுக்கத்தையும் நிலை நிறுத்தும் போர்! கையிலே வாளேந்தியும், வேலேந்தியும் வெடிக்குண்டை வீசியும் நடக்கும் போரிலே குருதி பெருக்கெடுத்தோடும். ஆனால் இப் போரினால் நீர் பெருக்கெடுத்து நிலங்களை செழிக்கச் செய்து வழியெல்லாம் வழிந்து சென்று வாய்க்கால் வழியோடி பெரு நதிகளிலே கலந்து கண்ட இடங்கள் தோறும் கதிர்களை விளைய செய்து, கடலிலே கலந்து நில மகள் உடுத்தற்குரிய நீல நிற ஆடையை நில்வுகின்றது.

சிந்தனைக்கோர் வாய்ப்பு

By Pee. Dee.

இன்றைய உலகினை விஞ்ஞான உலகென்பர் அறிஞர். இன்றைய இளைஞருலகம் உண்மைப் பொருளைக்காண அவாவுறுகிறது. பொருள்களின் தோற்றம், வளர்ச்சி முதலானவற்றை நேரில் கண்டுகளிக்க விரும்புகிறது இன்றைய இளைஞருள்ளம். கிளிப்பிள்ளைகளைப் போல் சொன்னதைச் சொல்லியும் அதனையே கேட்டும் வந்த நிலைமாறி சிந்திக்கத் தொடங்குகிறான் இன்றைய இளைஞன். ஆகவேதான் நம் நாட்டில் பண்டைக் காலத்தில் நல்ல முறையில் வழங்கப்பட்ட பழமொழிகள் இன்று சீர் கெட்டு எடுப்பார் கைப்பிள்ளைகளாய் இழிந்த கருத்துடன் விளங்குவதை மாற்றியமைக்க முயல்கிறான்.

சற்று ஆராய்வோம்-

"கல்யாண சந்தடியில் தாலிகட்ட மறந்தான்"

சில சமயங்களில் பல பெரிய வேலைகளுக்கிடையில் சில முக்கியமான நிகழ்ச்சிகள் விடுபடுவதுண்டு. அவ்வேளைகளில் இப்பழமொழியினை வழங்குவர். கல்யாணத்தில் முக்கியம் தாலிகட்டும் காட்சி. இதனை மறந்தனரென்றால் நடந்ததற்கு கல்யாணமென்று பெயர்? ஏன் இவ்வாறு தவறான பொருள் தருகிறது? இது எவ்வாறு இருந்திருக்கவேண்டும்? சிந்தியுங்கள்.

திருமண நாளன்று மணமக்களுக்குப் புத்தாடை வழங்கப்பெறும். அப்போது அவர்களது பெற்றோரால் தாலியும் வழங்கப் பெறும். அத்தாலியும் அப்புத்தாடைகளும் மலர்மாலைகளும் முதியோரது ஆசி பெற்ற பின்னரே பயனடையும்.; மணமக்கள் சிறந்து விளங்குவர் என்பது இன்றளவுமுண்மை. அவ்வாறே, ஒரு தாம்பாளத்தில் அவைகளை வைத்துப் பெரியவர்கள்முன்பு காட்டி ஆசி பெறுவர்.

ஆனல் —

சில சமயங்களில் கால நெருக்கடியில் அவசர அவசரமாகத் திருமணம் நடக்குங்கால் தாலி முதலியவை அடங்கிய தாம்பாளம் பெரியவர்கட்குக் காட்ட மறந்து விடுவர். ஆகவே

கல்யாண சந்தடியில் தாலி காட்ட மறந்தான்.

என்பதே உண்மையான பழமொழியாக விருத்தல் வேண்டும். பிறிதொன்று காண்போம்.

"தாயைப் பழித்தாலும் தண்ணீரைப் பழிக்காதே."

இம் முதுமொழி தண்ணீரின் சிறப்பினைக் கூற வந்ததாகும். தண்ணீர் சிறப்புடைத்து என்றாலும் பழமொழி பிழைபடுகிறது. சாக்கடையில் மலஜலத்துடன் நச்சுப் புழுக்களுடன் ஓடும் நீரும் நீர்தான்! அதனைப் பழிக்காது பாராட்டவா இயலும்? அசுத்தக் குழிகளில் தேங்கிக் கிடக்கும் நீரைத் தீர்த்தமென்று எண்ண வியலும்? பழமொழியின் முன்தொடர் என்ன கூறுகிறது?

கருவுற்ற நாள் முதல் பல கவலைகட்கிடையே கண்ணின் கருமணி தோன்றும் என மகிழ்ந்து பத்து மாதம் சுமந்து பெற்ற தாயினை,—கண்மணியின் உடம்பில் ஈ எறும்பு மொய்க்காமலும் வாடை வருத்தாமலும் பரிவுடன் காத்து வளர்த்த தாயினைப் பழித்தாலும் என்பதில் உள்ள உம்மை தாயினைப் பழிக்க மாட்டான் என்றே அறிவுறுத்துகிறது.

தாய்க்குத் தீங்கிழைத்தால் அது அவளை மட்டுமே வருத்தும். பிறர்க்குத தீங்கில்லை. அறிவுள்ள மகன் தீங்கிழைத்தாலும், தவறிழைததாலும் 'பெற்றமனம் பித்' தாதலால் அவள் எவரிடமும் சென்று முறையிடாள். ஆனல் —

நீரினைத் தவறு செய்தால் — அசுத்தப் படுத்தினல் தகாது. ஏனெனில் அந்நீர் அனைவருக்கும் பயன் படுவது. ஆகவே —

தாயைப் பிழைத்தாலும் தண்ணீரைப் பிழையாதே.

என்பதுதான் உண்மைப் பழமொழியாய் இருத்தல் வேண்டும்.

பிறிதொன்று காண்போம்.

ஆயிரம் பேரைக் கொன்றவன் அரை வைத்தியன்.

எந்த நோயானாலும் குறிப்பிட்ட மூலிகைகளை உபயோகித்தே வெற்றி கண்டவர் நம் முன்னோர். பல வேர்களின் தன்மை, அவற்றை எந்தெந்த பிணிக்கு எவ்வெவ்வாறு பயன் படுத்துவது முதலிய முறைகளைக் கண்டறிந்தவர்கள். அதாவது தெளிவாய்த் தெரிந்தவர்கள் அரை வைத்தியரென்று வழங்கப் பட்டனர். இதன் உட்பொருள் என்னவென்றால் அவர்கள் கற்றது கைம்மண்ணளவுதான். மேன்மேலும் கற்க வேண்டும் என்பதே. ஆகவே,

ஆயிரம் வேரைக் கண்டவன் அரை வைத்தியன்

என்பதே உண்மைப் பழமொழியாயிருத்தல் தகுதி. ஆயிரம் பேரைக் கொன்றவன் வைத்தியனா? கொலைபாளியா?

ஒன்றிரண்டு பிணியாளர்களைக் கொன்றதும் எவரேனும் அவ்வைத்தியனிடம் செல்வரா? அவன் முழு வைத்தியனாவதுதான் எப்போது? இதைச் சற்று சிந்திக்க வேண்டும்.

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வீரத்திலும் விருந்தோம்புதலிலும் சிறந்தது நம் தமிழ்நாடு. அது மாசுறும் வகையில் ஒரு பழமொழி வழங்குகிறது. இதோ அப்பழமொழியைத் தருகிறேன். நீங்களே சிந்தித்து உண்மையைக் காணுங்கள்.

பந்திக்கு முந்து படைக்குப் பிந்து

இதில் பொதிந்த பொருள் சாப்பாட்டு ராமனாகவும் கோழையாகவும் வாழ் என்பதேயாம்.

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தமிழர்களே! தமிழ்த்தாயின் வயிற்றுதித்த மாணிக்கத் திலகங்களே!! தமிழ்த்தாயின் தனிப் பெருஞ் சிறப்பைத் தரணியெங்கும் ஓத வேண்டும் — தமிழ்மொழி தனிச் சிறப்படைய வேண்டும் — என்றெல்லாம் எண்ணும் தமிழராகிய நாம் — சீறிவந்த புலியினை முறத்தினலடித்துத் துரத்திய தமிழ் மங்கையின் மரபினராகிய நாம் — வடவரை வென்று இமயத்தில் இலச்சினை பொறித்த மும்மன்னர் எங்கள் முன்னோர் என்று பெருமை கொள்ளும் நாம் இத்தகைய இழிந்த பழமொழிகளை நடைமுறையிற் கொண்டால் நாடு நகைக்காதா? நல்லறிஞர் தூற்றாரா? சிந்தியுங்கள்! இப் பழமொழி எவ்வாறிருத்தல் வேண்டும்? உங்கள் சிந்தனைக்கிதுவோர் வாய்ப்பாக இருக்கட்டும்!

வாழ்க தமிழகம்!
வளர்க தமிழ்ப்பற்று!!
செழிக்க தமிழுருள்ளம்!!!

நவீன யமராஜ தர்பார்

By B. கோவிந்தராஜலு

இடம் :—நவீன யமபுரி.

காலம் :— அந்திமயங்கும் வேளை.

பாத்திரங்கள் :—கறுப்பு ட்வீட் சூட் அணிந்து கருங்கூலிங் கிளாஸ் மாட்டி கறுநிற Evening hat வைத்து ஒரு கையில் பாசக்கயிறும் மறு கையில் அட்டாமிக் அஸ்திரமும் பிடித்து அரியாசனத்தில் அமர்ந்து 'யமபுரித்தூது' என்னும் பத்திரிகையைப் படிக்கும் தரும யமராசர்.

கண்ணாடியில்லாத பிரேமை (Frame) மாட்டிக்கொண்டு கறுநிற புஷ்கோட்டை அணிந்து கையில் பார்க்கர் 51 கோல்ட் கேப் பேனாவுடன் ஒரு பெரிய நோட்டில் எழுதிக்கொண்டிருக்கும் குப்தசித்திரன்.

தரும யமராஜன் :—குப்தசித்திரா !

குப்தசித்திரன் :—எஸ் ஸார் !

த. ய. ரா.:—என்ன ! இன்று விசாரணைக்காக ஒருவரும் கொண்டு வரப்படவில்லை. மண்ணுலகில் யாவரும் புண்ணியசாலிகளாக மாறி விட்டனரோ !

கு. சி. :—இல்லையரசே! எந்நாளும் வெறுமையாக வராது பல அருமையான உயிர்களைக் கவர்ந்துவரும் நமது எருமை எக்ஸ்பிரஸானது இன்று தகுந்த காலத்தின்படி யமபுரி ஸ்டேஷனுக்கு வரவில்லை. எனினும் பார்ப்போம்.

த. ய. ரா. :—என்ன இது! எந்நாளும் பிந்தாத நம் எக்ஸ்பிரஸ் இந்நாள் பிந்தினது என்ன விந்தை. யார் அங்கே?

தூதன் :—அரசே ! வணக்கம் !

த. ய. ரா. :—என்ன தூதரே ! பூலோகத்தில் நடக்கும் அநியாய நடவடிக்கைகளின் வாடை நம் லோகத்தையும் எட்டுகின்றது. ஏன் இவ்வளவு தாமதம்?

தூதன் :—(நாக்குழறலுடன்) அரசே ! மன்னித்தருளும். எம் எக்ஸ்பிரஸ் வழக்கம் போல் தான் இன்று பூலோகத்தை விட்டு புறப்பட்டது. ஆனால்......ஆனல்.........ஆ...ன...ல்

த. ய. ரா. :—இடியட் ! என்ன உளறுகிறாய். விரைவில் சொல்.

தூதன் :—இன்று உயிர் துறக்க விதியுடையவர்கள் மட்டுமின்றி அநேக மனிதர்கள் தங்கள் உத்திரவின்றி, பூலோகத்தில் ஏற்பட்ட புயலினால் உயிர் துறந்ததின் நிமித்தம் எருமை எக்ஸ்பிரஸ் 'ஓவர் லோட்' ஆகி தூதர்கள் கொம்பைப்பிடித்துத் தொங்கிக்கொண்டும் மற்றவர்கள் வாலைப்பற்றித் தொத்திக்கொண்டும் வந்தோம். ஆகையால் அரசே ! எருமை எக்ஸ்பிரஸானது நாங்கள் எவ்வளவு வேகமாக ஓட்டினும் அது ஆமை வேகத்தில்தான் நகர்ந்தது. இவ்வளவு கஷ்டங்களின் மத்தியில் யமபுரிவந்து சேர்வதற்குள் காலம் பிந்திவிட்டது. மன்னியும் அரசே !

த. ய. ரா. :—உம் ! பேஷ் !! தூதர்காள் !!! காலந்தவறுதலிலும் கடமை தவறுதலிலும் தான் கலியுகமானிடரை ஒத்தவராய் ஆகிவிட்டீர் என்றால், பிரயாணம் செய்வதிலுமா அவர்களைப் பின்பற்ற வேண்டும்? அப்படியானால் உங்களுக்கும் அவர்களுக்கும் என்னதான் வித்தியாசம் ! போங்கள். இனி இவ்வாறு செய்யாதீர். குப்தசித்திரா ! விசாரணை நடக்கட்டும்.

(தூதர்கள் ஒருவனைக்கொண்டு வருகின்றனர்.) தளர்ந்த நடையுடனும், மெலிந்த உடலுடனும், பஞ்சடைந்த கண்களுடனும், கையில் ஒரு பையும், ஓர் கிழிந்த குடையும் வைத்துக் கொண்டிருக்கும் இம் மனிதன் யார்?

கு. சி. :—அரசே! இவன் சென்னை அரசாங்க அலுவலகத்தின் குமாஸ்தா. இவனுக்கு அதிகாரிகள் மாதாமாதம் போதிய சம்பளம் கொடுக்காததால் கடன் தொல்லை அதிகமாகி மாண்டான்.

த. ய. ரா. :—உம்! அப்படியா!! சம்பளம் போதிய அளவு கொடுக்காது சர்க்கார் அநியா

யம் செய்கிறார்களா? பணமில்லாமல் இவன் பிணமானனே. தூதர்காள்! இவனை மறு ஜென் மத்தில் நிதி மந்திரியாகப் போடுங்கள்.

[போகிறார்கள்]

ஆஹா! அடக்கமான அழகு கொண்டு அழுது வரும் இப்பெண்மணி யார்?

கு. சி. :—இராஜ தர்மரே! பகட்டான அழகு இவளிடம் இல்லையென்று இவள் புருஷன் இவளை ஒதுக்கி வைத்ததால் மனமுடைந்து மாண்டாள்.

த. ய. ரா. :—என்ன! ஆடம்பரமான அழகுக் குத்தான் அடிபணிகின்றனரா அம்மண்ணுலகத் தார்? தூதரே! இவளை பகட்டழகி ஷீலாரமணி யிடம் விட்டு தினம் மேக்கப் செய்து அதனுல் பூவுலகத்து ஆடவரை அடிபணிய வையும்.

வெறித்த கண்களுடனும், கலைந்த கிராப்புட னும், குலைந்த உடைபுடனும் நிற்கும் இவன் யார்?

கு. சி. :—அரசே! இவன் ஒரு பணக்காரன். திருட்டுத்தனமாக மது வரவழைத்து முப்பது நாளும் குடித்து வெறித்து மனைவி மக்களை துன் புறுத்திக் கடைசியில் குடி வெறியினுல் தன்னையே குத்திக்கொண்டு மாண்ட குடிகேடன்.

த. ய. ரா. :—என்ன! மதுவிலக்கு சட்டம் அமுலில் இருந்து வரும் மதராஸிலா இந்த அட்ட காசம்? மது அருந்தி மதி இழந்த இம்மதி கேடனை மதராஸ் மந்திரி சபையில் மதுவிலக்கு மந்திரியாக மரியாதையுடன் அமர்த்துங்கள்.

வாரி விட்ட கிராப்பும் துயரமே உருவெடுத்து கலங்கிய கண்களுடன் நிற்கும் இப்பையன் யார்?

கு. சி. :—அரசே! இவன் ஒரு மாணவன். சாந்தமே உருவெடுத்தவன். இவன் யாரிடமும் அதிகமாகப் பேசினது கிடையாது. மேலும் பெண்களைக் கண்டமாத்திரத்தில் ஐந்தடி தள்ளிப் போவான்! இவன் சொசைட்டியில் சரியாக 'மூவ்' பண்ணத்தெரியவில்லை என்று தோழர் களால் பட்டம் சூட்டப்பட்டவன். இவன் காலம் நேற்றோடு முடிந்துவிட்டதால் இங்கு வந்திருக் கிறான்.

த. ய. ரா. :—என்ன ஆச்சரியம்! குப்தா! கலியுக காலத்திலே நாகரீகம் நிமிடத்திற்கு நிமிடம் மாறும் இச்சந்தர்ப்பத்தில் இப்பேர் பட்ட ஆண் மண்ணுலகத்தில் இருந்தானென்பது விண்ணில் இருக்கும் நாம் ஆச்சரியப்படத் தகுந்ததே. பிரம்மனது படைப்பே படைப்பு! இவன் ஆணவமின்றி ஆண்மையைக் காப்பாற் றிக் கொண்டிருந்தான். ஆயினும் காலத்திற்கு ஏற்ற கோலம் போடத் தெரியாததால் தூதர் காள்! இவனைப் பட்டணத்திலுள்ள தியேட்ட ரில் பெண்கள் பகுதியில் டிக்கட் வாங்கும் ஆளாகப்போட்டு நவநாகரீக பையனுகும்படி செய்யுங்கள்.

(போகிறார்கள்)

குப்தசித்திரா! எனக்குத் தாகமாயிருக்கிறது.

குடிப்பதற்கு ஏதாவது கொண்டுவா!

(குடித்தபின்)

அடே தூதா! இப்பானம் என்னவோ?

தூதன் :—அரசே! இது மோர் என்ற பான மாகும்.

த. ய. ரா. :—என்ன! இது மோரா? நம் ஏழு ஜீவக்கடல்களில் மோர் கடல் ஏது? என்ன தூதா? நடந்ததை விபரமாக சொல்.

தூதன் :—ஆம் அரசே! பூலோகத்தில் புயலடித்ததால் கரும்பாலைகள் சேதமடைய சர்க்கரையில்லா திண்டாட்டத்திற்காக கருப்பஞ் சாற்றுக் கடலில் மொண்டு வற்றச் செய்து விட்டனர். தயிர்கடல், உவர்நீர் கடலோடு சேர்ந்து மோர்க்கடலாகவும், நல்ல நீர்கடல், பாற்கடலோடு சேர்ந்து ஹோட்டல்களிலுரு வெடுத்தும், நெய்க்கடல் டால்டா, வனஸ்பதி முதலிய நெய்களுடன் சேர்ந்து வற்றிப்போய் .... இம்மதுவிலக்கினுல் கள் கடல்தான் பொங்கி வழிகிறது.

த. ய. ரா. :—என்ன அநியாயம்! மனிதர் தேவர் உலகத்திலேயே கையை வைக்க ஆரம் பித்து விட்டனரா? பிரம்மன் அவர்களுக்கு பகுத்தறிவு படைத்தது பாதகமே! என்ன தூதா?

(தூதன் ஒருவன் வருகிறான்)

தூதன் :—அரசே! நாரதர் சபையை நோக்கி வந்துகொண்டிருக்கிறார்.

த. ய. ரா. :—சந்தோஷம். சந்தோஷம்.

(ஷார்க்ஸ்கின் புஷ் கோட்டுடன், புல்ஸ ூட்டுடனும், பக்ஸ்கின் பூட்சுகளுடனும், பாக்கெட்டில் கைக்குட்டையுடனும் செயற்கையாக சுருட்டிவிடப்பட்ட கூந்தலில் மலர் சூடப்பட்டு ஒரு கையில் ஸ்டிரிங் அறுந்த பிடிலையும் மற்றொரு கையில் இரு காலி டம்ளர்களை வைத்து அடித்தவண்ணம் நாரதர் வருகிறார்.)

நாரதர் :—கல்யாணம்! தருமமே உருவெடுத்த தரும யமராசரே! வணக்கம்.

த. ய. ரா. :—சந்தோஷம். கலியுகத்தின் நாரதரே! கையில் காலி டம்ளருடன் காட்சியளிப்பதன் காரணம் என்னவோ?

நாரதர் :—ஐயனே! பூவுலகத்திற்குச் சென்று பசியினால் சாப்பிட ஓர் இல்லத்திற்கு சென்றேன். அங்கு சாப்பாடில்லாமல் தாளம் போட்டுக் கொண்டிருந்தபடியினால் நான் அவர்களைப் போல் வெறுங்கையினால் தாளம் போடாமல் அங்கிருந்த டம்ளர்களை எடுத்துத் தாளம் போட்டுக் கொண்டு வந்தேன்.

த. ய. ரா :—சபாஷ் நாரதரே! உம் அறிவின் செறிவு எந்த உயிருக்கும் வராது. அதிருக்கட்டும் சபைக்கு வந்ததேன்?

நாரதர் :—பிரபோ! தர்மமே உருவெடுத்த தஞ்சைமா நகரில் ஒரு அதிசயம் கண்டேன்.

த. ய. ரா. :—அப்படி என்ன அதிசயம் கண்டீர்?

நாரதர் :—அதை விளக்கமாகச் சொல்ல ஓர் மாணவனையும் அழைத்து வந்திருக்கிறேன்.

(ஆடம்பரமில்லாத ஓர் வாலிபன் வருகிறான்)

மாணவன் :—நாரதரே!

நாரதர் :—என்ன!

மாணவன் :—இது எந்த இடம்?

நாரதர் :—இதுதான் அந்தரத்திலேயிருக்கும் தந்தியலோகம். இவர்தான் யமதரும ராசர்.

மாணவன் :—ஐயய்யோ! இவர் எருமை மாட்டு எமராசரா? மார்க்கண்டேயனிடம் மண்டியிட்டு............

த. ய. ரா. :—சட்! சட்!! தம்பி! நீ எந்த ஊர்?

மாணவன் :—தண்ணொளி வீசும் தன்னிகரில்லாத தஞ்சையம் பதியிலுள்ள கல்லூரி மாணவன்.

த. ய. ரா. :—என்ன! தஞ்சையில் கல்லூரியா? அதிசயம்! பலமுறை முயன்றும் "பெயிலியர்" ஆகிவிடவில்லையா?

மாணவன் :—தன்மானமுள்ள தஞ்சை வாசிகள் நினைத்த காரியத்தை நிறைவேற்றுவதில் தோற்றுப்போவதில்லை.

த. ய. ரா. :—சபாஷ்! தம்பி! உங்கள் கல்லூரியைப்பற்றி சற்று விபரமாய்ச் சொல்லு.

மாணவன் :—

கணித முதலாய் கலைத்திறன் யாவும்
கற்று தருவது எம் கல்லூரி
முதல் முதலாக நல்லவை யாவும்
முயன்று முடிப்பது எம் கல்லூரி
கலையின் இருப்பிடமாம் நல்ல
கலைக்கூடத்திலே அமைந்த கல்லூரி
காட்சியிலே மிக்க மாட்சிமை பெற்ற
ராஜா சரபோஜி கல்லூரி (கணித)

த. ய. ரா. :—பேஷ்! தஞ்சையில் கல்லூரியா! மெச்சினோம் உங்கள் செயலை. தமிழ் நாட்டின் தரித்திரத்தைத் தீர்க்கும் தஞ்சையிலே கல்லூரி வேண்டுவது அவசியமே! என்ன தூதரே! நீவிர் யாவரேனும் இக்கல்லூரியைக் கண்டதுண்டா?

தூதன்:—இல்லையரசே! நாங்கள் "ராஜா கோரி" ஸ்டேஷனில்தான் எருமை எக்ஸ்பிரஸை நிறுத்தி இறங்குவோம். நாங்கள் கல்லூரியைக் கண்டதில்லை.

த. ய. ரா.:—சரி! குப்தா! யாரும் இக் கல்லூரிபக்கம் போய் உபத்திரவம் கொடுக்க வேண்டாம் என்று நமது தூதருக்குக் கட்டளை யிடும். தம்பி! கல்லூரியில் என்ன படிக்கிறீர்கள்?

மாணவன்:—என்ன படிக்கிறீர்களா? வேடிக்கை ஐயா உம் கேள்வி. நாங்கள் படிப்பது பல, பல, உதாரணமாக கணிதம், பௌதிகம்...............

த. ய. ரா.:—தம்பி! நிறுத்து. நீ சொல்லிக் கொண்டே போனால் எனக்கு என்ன விளங்கும். சற்று விளக்கமாகக் கூறு.

மாணவன்:—

பாடம் பலவிதம்—படிக்கும்
பாடம் பலவிதம்—அதிலே இந்த
பௌதிகமும் ஒருவிதம்—பாடம்
பலவிதம்
சாரமுள்ள கெமிஸ்ட்ரி என்று
வீரமாக பேசுவோம்—தீரமாகக் கூறுவோம்
நேர்மையான கணக்கு என்று நீதியாய்
சொல்லுவோம்
மூளையுள்ள கணக்கு இது
வேலையுள்ள கணக்கு இது
காலை முதல் மாலைவரை மகிழ்ச்சியுடன்
யாம்படிக்கும் படிப்பு பலவிதம்—அதிலே
இந்த பாடங்கள் ஒரு விதம்.

த. ய. ரா.:— அறிந்தோம் உம் திறமையை. வாழ்க மாணவர்குழாம்! சேவகர்காள்!!

தூதன்:—பிரபோ!

எல்லோரும்:—

கல்லூரி வாழ்க! கலைத்திறன் ஓங்குக!!
வாழிய நீடூழி! மெய் வாழிய நீடூழி!!

குற்றவாளி

By கோ. தீனதயாளன்

(வரிசைப் படுத்தி படித்தால் கதையாகும்.)

1. அவன் அவ்வூருக்குப் புதியவன் போலும்.
2. ஆனால் அவ்வீடு பூட்டியிருந்தது. மற்றும் சன்னல் கதவு சிறிது திறந்து இருந்தது.
3. இவனுடைய செய்கை ஊருக்குப் புதியவனுக்கு விளங்காதப் புதிராக இருந்தது.
4. மதுரை ஜில்லாவில் சிறு ஊர் ஒன்று இருந்தது.
5. அவன் கையில் விளக்கு, குடை முதலியன கிடையாது.
6. ஆதலால் தங்குவதற்கு ஏதாவது இடம் இருக்கிறதா ? என்று சங்கிலியிடம் கேட்டான்.
7. இரவு 8-மணி சுமாருக்கு அவ்வூரில் மழை பெய்தது.
8. ஆகையால் சங்கிலிதான் குற்றவாளி என்று ஊருக்குப் புதியவன் நிச்சயித்தான்.
9. உண்மையில் நடந்தது இதுதான்.
10. சற்று இவன் வியப்படைந்து, ஏதோ எண்ணிக்கொண்டு அவ்வீட்டை நோக்கிச் சென்றான்.
11. அதாவது, சங்கிலி அவ்வீட்டில் ஒரு பெண்ணை கோரமான முறையில் கொலை செய்துவிட்டு வேகமாக நடந்து சென்றான்.
12. மழை சிறிது நின்றிருந்த சமயம் சங்கிலி என்பவன் சாலையில் வேகமாக நடந்து சென்றான்.
13. அங்குபோய், போலீஸ் அதிகாரியிடம் நடந்தவற்றை கூறினான் அவ்வூருக்குப் புதியவன்.
14. அதற்கு மாறாக சங்கிலியின் ஆடைகள் நனையவில்லை.
15. எதற்கும் முன் சென்று பார்க்கலாம் என்று எண்ணி கொண்டே சற்று முன் சென்றான் அப் புதியவன்.
16. மழை அப்போதுதான் நின்றிருந்தபடியால் நான்கு பர்லாங் தூரத்திலிருந்து வந்திருந்தால் ஒருவனுடைய ஆடைகள் நிச்சயமாக நனைந்து இருக்க வேண்டும்.
17. சங்கிலிக்குச் சிறை தண்டனை கிடைத்தது.
18. அச்சாலையில் தங்குவதற்கு ஏற்றவாறு மரமோ, சத்திரமோ கிடையாது.
19. உடனே சன்னல் வழியாக வீட்டின் உள்ளே பார்த்தான். ஆச்சரியமும், திகிலும் அடைந்தான்.
20. காரணம், மழைபெய்யவில்லை, மற்றும் நிற்காமல் வேகமாக நடந்து கொண்டே பேசினான்.
21. சங்கிலிக்கு எதிராக ஒருவன் கையில் குடையுடனும், விளக்குடனும், வந்து கொண்டிருந்தான்.
22. அதற்கு சங்கிலி சிறிது வியப்பும், பயமும் அடைந்தான்.
23. அவன் சிறிது தூரம்தான் சென்று இருப்பான் ; அச்சாலையின் கீழ் புறத்தில் ஒரு வீடு இருக்கக் கண்டான்.
24. உடனே திகிலை விட்டொழித்து, வேகமாக ஓடிச்சென்று சங்கிலியை பிடித்துக் கொண்டு போலீஸ் ஸ்டேஷனுக்குச் சென்றான்.
25. அதனை சிறிது மறைத்துக் கொண்டு, " இங்கிருந்து நான்கு பர்லாங் வரையில் ஒரு வீடும் இல்லை " என்று சொல்லிக் கொண்டே வேகமாக நடந்து சென்றான்.
26. மற்றும், அவன் ஒரு பயங்கரமான வேலை செய்துவிட்டு வந்ததால், அவன் முகத்தில் வியர்வை முத்தாக அரும்பி நின்றன.

விடை :-

4, 7, 12, 18, 5, 21, 1, 6, 22, 25, 3, 20, 15, 23, 10, 2, 19, 24, 13, 17, 9, 11, 26, 16, 14, 8.

பங்களூர் மாமா

By ப. துரைராசன்

1

அன்றுதான்—

மூடைசிப் பரீட்சை. கணிதத் தாள் டெஸ்க்கில் கிடக்கிறது. ராஜன் திகைப்புடன் உட்கார்ந்திருக்கிறன். நெற்றிப் புருவம் நெளிந்து கொண்டிருக்கிறது. எதிர்பார்த்த கணக்கொன்றும் வரவில்லை. டைம் ஓவரானதும் பேப்பரை மடித்துக் கொடுத்து விட்டு வெளியேறுகிறன்.

நான் :—என்னப்பா ராஜா! பேப்பர் எப்படி?

ராஜன் :—அருமையான ஆர்ட் பேப்பர்! கொளுத்திவிட்டேன் கொளுத்தி. ஆனா......... அது வாத்தியாருக்குப் புரியணுமே. ஹூம். நம்ம லக் அவ்வளவுதான்.

நான் :—கவலைப்படாதே. எங்கே உன் விடைகளைக் காட்டு!

ராஜன் :—உடம்பை அலட்டிக்காதே பிரதர்! உன் ஆன்ஸரில் ஒரு நம்பர்கூட என்னோடே ஒத்திருக்காது. தோல்வியைக்கண்டு மலைக்கக் கூடாது பிரதர்! பின்னே எவனுக்காக சொர்ட்டிபிகேட் புக்லே நாலு பக்கம் விட்டு வச்சிருக்கான்! வரேன் பிரதர்!

2

[ராஜனின் வீடு. தாய் தந்தை. 2 வயது தம்பி, தங்கை. தந்தை பேப்பர் பார்த்துக் கொண்டிருக்கிறர். தாய் அவளது டிபார்ட்மெண்டில் ஈடுபட்டிருக்கிருள். தங்கை ஸ்வெட்டர் பின்னிக்கொண்டிருக்கிருள்.]

தந்தை :—(ஒரு கண் பேப்பரிலும் மற்ருென்று பேப்பர் வெயிட்டிலும்)

டேய்! டேய்! ராஜா! தம்பியைப் பார்டா. வாயிலே பேப்பர் வெயிட்டை நொழைக்கிறன். பாய்ந்து பிடுங்குடா! பெரிய மகிப்போ. கால் மேலே கால் போட்டுக் குந்திக்கிட்டிருக்காரு. ராஜா சரபோஜின்னு நினைப்போ, இல்லை கேக்கறேன்.

[ராஜன் ஓடிவந்து பேப்பர் வெயிட்டைப் பிடுங்க எத்தனிக்கிறன். பொடியன் அலறுகிறன். ஒரே ரகளை. தந்தை ஓடி வருகிறர்.]

தந்தை :—எங்கடா இவன் வாய்? எளவு தலை மயிரை வெட்டி அளச்சிகிட்டு வாடான்னு கத்திக்கிட்டிருக்கேன். பயமவன் கேக்கிறனு என் பேச்சை! கொழுந்தை மூஞ்சி எதுன்னே தெரியலே.

ராஜன் :—இதோ இங்கேதான். இதோ இதோ. கண்டு பிடிச்சுட்டேன்...........ஊ...........ஊய் ஊய்......யம்மாடியோவ்......ச்சூ......அப்பாடி.

தந்தை :—அட சே. தடிப்பயலே ஏண்டா ஊளையிடறே.

ராஜன் :—என்னவா? ரத்தமப்பா ரத்தம். பயலுக்குப் பல் கன ஜோராகத்தான் முளைத்திருக்கிறது!

தந்தை :—சரிதாண்டா. போயி மாஜிஸ்டிரேட் கோர்ட்லே சூட் போடு. ஆளைப்பாரு ஆளை. அலர்றன் அணுகுண்டு வெடிச்ச இடத்துக்கு அரை அடி அருகே இருந்தவனுட்டம்!

[சிறிது நேர போராட்டத்துக்குப் பிறகு பெரிய அழுகையின் ஆரம்ப கட்டத்தில் பேப்பர் வெயிட் பிடுங்கப்படுகிறது. தந்தை கோபத்தில் வீசி எறிகிறர் வெளியே வாசலில்)

திடீரென—

ஐயோவென்ற அலறல். திரும்பிப்பார்த்தால்—

போஸ்ட்மேன்!—தலையில் கையை வைத்துக் கொண்டு நிலையில் உட்கார்ந்திருக்கிறன். வழுக்கைத்தலையில் கிரீடம் வைத்ததுபோன்ற அருமையான (!) வீக்கம். தந்தையின் முகத்தில் அசடு வழிகிறது.

ராஜன் :—என்னப்பா போஸ்ட்மேன், நீ எண்ணேக்கும் லேட் பேர்வழி. இன்னிக்கு ஒம் போதாத காலம் முன்னடியே வந்துட்டே. போவுது. ஒத்தடம் குடுத்தா சரியாப் போயிடும்! ....என்னப்பா! எனக்கு ஏதாவது லெட்டர் வந்திருக்கா.

போஸ்ட்மேன் :—(மெதுவாக எழுந்து) உங்களுக்கு ஒன்றுமில்லே. பெரிய தம்பிக்குத்தான் ஒரு.........

ராஜன் :—எங்கே! எங்கே!! (ஓடிவந்த அவசரத்தில் போஸ்ட்மேன் மீது மோதிக்கொள்ள, கடிதங்கள் யாவும் பறக்கின்றன. ஸ்லிங்Fanஐ ஆப் செய்கிருன். எல்லாக் கடிதங்களேயும் பொறுக்குகிருன். அவனுக்கு வந்த கடிதந்தான் காணேம்!.........

(அந்தக் கவர் காற்றின் உதவியால் தத்தித் தத்தி அடுப்பருகே ஓடுகிறது. கவனித்து விட்டான். ஒரே பாய்ச்சல். விஞடி தாமதித்திருந்தால் கவர் அடுப்போடு அதாவது அக்னியோடு ஐக்யமாயிருக்கும். அக்கடிதத்தை எடுக்கப் பாய்ந்ததில் அடுப்புக்கு வெளியே நீட்டிக்கொண்டிருந்த விறகு உள்ளே செல்கிறது. அதன் முண்டு பால் பானையைக் கவிழ்க்கிறது. அதணைத் தொடர்கிறது அம்மாவின் வசை.)

ராஜன் :—(கவரைப் படித்துவிட்டு "ஆஹா வெனக் குதிக்கத் தொடங்குகிருன்.")

"ஆஹா! அருமை மாமா நீங்கள் அற்புதப்பிறவி மாமா பங்களூருக்கு வரச்சொல்லி அழைப்பு அனுப்பிய மாமா மாமா"

தங்கை, தந்தை, தாய் :— ஆஹா! நம்ப ரெத்தினத்திடமிருந்து வந்திருக்கும். ஐயாவுக்கு அழைப்பு வந்திருக்கு பங்களூருக்கு.

தந்தை :—டேய், ராஜா. சேதி கொண்டுவந்ததற்கு போஸ்ட்மேனுக்கு ஏதாவது சில்லறை....

ராஜன் :—இப்போது சில்லறையாவது; நோட்டாக வல்லவோ கொடுக்க வேண்டும். (போஸ்ட்மேனின் முகத்தில் மகிழ்ச்சி) ஆனல் இப்போது சில்லறை இல்லே. போய் நாளே வாப்பா!

போஸ்ட் :—ஏன் நாளேக்கு? இன்னிக்கு பேப்பர் வெயிட்டைத் தூக்கி எறிஞ்சமாறி நாளக்கி அம்மியெ தூக்கி எறிஞ்சாலும் ஆச்சரியப் படுறதுக்கில்லெ எப்படியாவது பாத்து........

ராஜன் :—சரி, இந்தா இதை வாங்கிக்கொள் (இரண்டு நான்கணுக்களே விட்டெறிகிருன்)

"அப்பாடி! இப்பத்தான் நல்லா தூக்கம் வருது". (படுக்கிருன்)

3

[மறுநாள் ராஜனின் வீடு] (வாசலில் குதிரை வண்டி நிற்கிறது. ராஜன் பங்களூருக்குக் கிளம்பி விட்டான்.)

தந்தை :—இன்னிக்கு டிரெயின் கரெக்டா வந்துடுதாம். இப்பவே கிளம்புனதான் இன்சினேப் பார்க்கலாம். இல்லாவிட்டா "லாஸ்ட் வான்" தான் வெல்கம் குடுக்கும் :—

4

[பங்களூர் ஸ்டேஷனில் ரயில் நிற்கிறது. இறங்கி வருகிருன் ராஜன்)

ராஜன் :—ஏய்! ஆட்டோ ரிக்ஷா! நம்பர் 8 கார்டன் ரோட்டுக்கு என்ன கேக்கறெ?

ரிக்ஷா —ரெண்டு ரூவா குடு தொறெ!

ராஜன் :—ஒரு ரூவாதான் கொடுப்பேன். சம்மதமா.

ரிக்ஷா :—குடு தொறெ. ஒரு ரூவாபோதும். காலெலேருந்து சுத்திக்கினுவரேன். முழு ரூவாயெ கூட பாக்லெ. ஏறு தொறெ.

(ரிக்ஷா, மாமா வீட்டினெதிரே நிற்கிறது.)

(ராஜன் ரிக்ஷாவுக்குச் சில்லறையை எறிந்து விட்டு வாசலே நெருங்கி பெண்குரலில்)

சாவித்ரி! சாவித்ரி!!

சாவித்ரி :—யாரது?

ராஜன் :—(அதே குரலில்) நான்தானடி. கதவைத்திற.

சாவித்ரி :—(கதவைத்திறக்காமல்) ஓஹோ, லல்லியா! ஏண்டி நேத்து 3 மணிக்கு பாலஸ்

தியேட்டர்லே மீட் பண்றேண்ணுட்டு எங்கேடி போயிட்டே. வா உள்ளே சொல்றேன்.

(கதவைத் திறக்க)

ஹா! அத்தா.........(உள்ளே ஓடுகிருள்)

மாமா:—யார்ராது, ராஜனு? ஏண்டா பொறப்பட்டு வர்ரேன்னு ஒரு தந்தி யடிக்கக்கூடாது? ஸ்டேஷனுக்கு காரையனுப்பியிருப்பேனே.

ராஜன்:—மன்னிக்கணும் மாமா. அவசரமா கிளம்பி வந்துட்டேன். அத்தை எங்கே. அத்தை! அத்தை!

அத்தை:—யார்ராவன்? அத்தை மொறே கொண்டாட்ரது. அடெடெ! ராஜனு! இப்பத் தான் வந்தியாடா. அப்பா, அம்மா எல்லாம் சௌக்கியமா?

ராஜன்:—எல்லோரும் சௌக்கியந்தானத்தை நான் வண்டியேர்ர வரைக்கும்!...

அத்தை:—என்னமோடாப்பா. என் கடைசி காலத்லேயாவது சாவித்திரிக்கும் உனக்கும் ஒரு கல்யாணம் பண்ணிக் கண்குளிரப் பார்த்துட்டுத் தான்.........

மாமா:—செத்துப்போவியாக்கும். அப்பா, ராஜா நீ போய் ரெஸ்ட் எடுத்துக்க! காலேயில் பேசிக்கொள்ளலாம். மாடியில் 2வது அறை உனக்காக ஒழித்து விடப்பட்டிருக்கிறது.

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[ராஜன் படுக்கையில் சாய்ந்திருக்கிருன். மனக்கண்முன்னே சாவித்ரி நிற்கிருள். ஆகா! எவ்வளவு உயரமாக வளர்ந்து விட்டாள்! முகத்தில் இன்னும் பழைய குறும்புத்தனம் போகவில்லேயே............ எதிரே அவள் வந்துநிற்பதுபோல் தோன்று கிறது. எழுந்து பேசுகிருன். என் இன்பமே! ஆருயிரே! உன் நயனங்கள் துடிக்கும்போ தெல்லாம் என் இதயமும் துடிக்கிறதே. ஏனடி உன்னே இவ்வளவு அழகாகப் படைத் தான் ஆண்டவன்! என் மனதைப் புரிந்து கொண்டுதான் பாசாங்கு செய்கிருயா! எங்கே உனது காதலுக்கறிகுறியாக ஒரு முத்தமளிக்கமாட்.........

டக்—

எதிரே இருந்த தூணில் முட்டிக் கொண்டான். சாவித்ரியுமில்லே. நாய்க்குட்டியுமில்லே. வெறும் மனப் பிரமை. படுக்கிருன்.]

6

(ஒரு வாரத்துக்குப் பின்)

[வெளியில் சுற்றிவிட்டு ஜாலியாக உள்ளே நுழைகிருன் ராஜன். உள்ளே ரகளே நடக்கிறது.]

"இவ்வளவு திமிரா உனக்கு! என்னடா, போனல் போகிறதென்று இருந்துவிட்டால்! ....யாரிடம் வாலாட்டுகிருய். நேற்றே நொறுக்கியிருப்பேன். இரக்கத்தின்பேரில் விட்டுவிட்டேன். இன்று உன்னேத் தொலேத்துவிட்டுதான் மறுகாரியம் பார்ப்பேன். இரு. இரு.

(வறிந்து கட்டுகிருர் மாமா, வேட்டியை) ராஜன் திடுக்கிட்டு நின்றுவிட்டான். தூக்கி வாரிப்போட்டது.

"நாம் ஒன்றும் தப்பிதம் செய்யவில்லேயே. பேச்சளவோடுதான் வைத்துக் கொண்டோம் சாவித்ரியிடம். இதேதடா வம்பாய்ப்போய்விட்டது என்று சாவித்ரியைப் பார்க்கிருன். அவள் உடலெல்லாம் நடுங்குகிறது. கைவிரல் ஒருபக்கம் சுட்டிக் காட்டுகிறது. பார்த்தால்—

ஒரு பிரம்மாண்டமான பெருச்சாளி! பொறியிலகப்பட்டுத் துள்ளுகிறது. விடுபவராயில்லே மாமா. ஒருகையில் கைத்தடி. மற்றொரு கையில் விறகுக் கட்டை. எலி சாவதாக இல்லே. இதென்ன? எம்பி எம்பிக் குதிக்கிறதே. அதைத்தான் மாமா திட்டியிருக்கிருர்.

ராஜன் ஒரு கம்பை எடுக்க ஓடுகிருன்.

"அத்தான்! அத்தான்!!"

சலக்—

ராஜனின் முதுகில் குதிக்கிறது பெருச்சாளி பொறியுடன்! இந்தா வாங்கிக்கொள் ளென்று கைத்தடியால் அடிக்கிருர் எலியை. குறி தவறுகிறது.

ராஜன் :—ஐயையோ! மாமா! அத்தை! ஊ......... ஊ......... கைத்தடி—கைவிரல்! பெருச்சாளி! டிங்ச்சர்...... சூ...... சூ...... வலி...... வலி......

(சாவித்ரி ஓடிப்போய் தேங்காயெண்ணெ எடுத்துவந்து நாணத்துடன் ராஜனின் கைவிரல்களில் தடவுகிருள். கண்கள் சந்திக்கின்றன. அவளது முகம் தணிகிறது.)

அத்தை :—எலியை விட்டுவிட்டீர்களே! அதோ சமையலறைப்பக்கம் ஓடுகிறது.

(தந்தை ஓடுகிருர். ராஜனும் ஓடுகிருன். சாவித்ரி நிற்கிருள்)

அத்தை :—அய்யய்யோ! சமையல் சாமான்களில் விழுகிறதே! அதோ! அதோ!! ஆ!!! அப்பளத்தில் விழுகிறதே! உருளைக்கிழங்கு உப்பேரியில்!.........தயிர்ப் பச்சடியில்.........மோர்க்குழ.........

(மயங்கி விழுகிருள்)

ராஜன் :—ஐயோ! அத்தை! சாவித்ரி தண்ணீர் கொண்டுவா. காற்று! காற்று!! Fan-ஐ ஆன் பண்ணு.

(பெருச்சாளி அடுக்களைக்கு வெளியே விழுந்து பீரோவின் பின்னே துள்ளி விழுகிறது.)

மாமா :—இந்தோ வர்றேன் :— அவ்வளவு திமிரா உனக்கு! வாங்க எல்லோரும்!! பீரோவைப் பிடித்து நகர்த்திஞ எலி சுவத்தோட நசுங்கிப் போயிடும். பிடியுங்கள் பீரோவை!!

(எல்லோரும் சேர்ந்து தள்ளுகிருர்கள். முடியவில்லை. மூர்ச்சை தெளிந்த அத்தை வருகிருள்.)

ராஜன் :—அத்தை! அத்தை!! வந்து ஒரு மூச்சு ஒத்துழையுங்கள். ம். ம்.... முடியலையே.

(இந்த ரகளையில் பெருச்சாளி தப்பி ஓடுகிறது)

ராஜன் மட்டும் பார்த்துவிட்டான். வேறொருவரும் கவனிக்கவில்லை. ஆரம்ப முதலிலிருந்து சாவித்ரியின் மென்மையான விரல்கள் ராஜனின் கைக்குள் அடைக்கலமாகிவிட்டது. எலி ஓடிவிட்டது என்று சொன்ஞல் எல்லாரும் நகர்ந்துவிடுவார்கள். இந்த இன்பம் கிடைக்குமா! ஆகா! என்ன அருமையான விரல்கள்!

(திடீரென பீரோ இவர்களை நோக்கி விழுகிறது.)

ராஜன் :—ஆ! ஐயோ. மாமா, அத்தை, என்னருமைச் செங்கனி சாவித்ரியே. தெவிட்டாத தீஞ்சுவையே. சாவித்ரி! சாவித்ரி!! சாவித்ரி!!! சாவித்.......

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தந்தை :—எலேய் ராஜா எழுந்திரிடா; எருமைமாடுமாறித் தூங்குது களுதே. மணி எட்டடிக்கப் போவுது இன்னமும் தூங்கருரு துரை!

ராஜன் :—ஐயோ! சாவித்ரி! இனி உனை நான் எப்பிறப்பில் காணப்போகிறேன். ஐயோ.

தந்தை :—என்னடாது கனவு கண்டுட்டுப் பேத்தறே.

ராஜன் :—பேத்தலேப்பா! நான் ஆகா பெங்களூர் மாமா. உங்களை நான்...... ...... அடடெடடெ. நான் இங்கா இருக்கிறேன். பங்களூரில் இல்லையா.

"ஸார் போஸ்ட்!".

ராஜன் ஓடிப்போய்க் கடிதத்தை வாங்கிப் படித்ததும் மயங்கி விழுகிருன். அம்மா ஓடிவருகிருள். தந்தை உரக்கப் படிக்கிருர்.

அன்புள்ள ராஜனுக்கு,

மாமா எழுதியது. இங்கு சாவித்ரி தனது பள்ளித் தோழிகளுடன் டில்லிக்கு எக்ஸ்கர்ஷன் போயிருப்பதால் வீடு வெறிச்சோமென்று கிடக்கிறது. நாளை பகல் வண்டியில் நானும் அத்தையும் அங்கு வருகிருேம். வேறொன்றும் விசேஷமில்லை. ஆசீர்வாதம்.

அன்பு மாமா,
ரெத்தினசாமி.

தந்தை ஒரு வாளியில் தண்ணீர் கொண்டுவந்து ராஜன் முகத்தில் கொட்டுகிருர்.

[திரை]

காரணம் கூறுவார் யார்?

காலையில் மலர்ந்த மலர் மாலையில் மடிவதேன்?
மாண்போடு வாழ்ந்த மக்கள் மண்ணோடு மடிவதேன்?
திகழ்ந்துவரும் தென்றல், சீறும் புயலாய் மாறுவதேன்?
தவழ்ந்துவரும் ஆறு, புரண்டோடும் வெள்ளமாய்ப் போவதேன்?
அலைகரம் நீட்டி ஆடும் நீலக்கடல் கொந்தளிப்பதேன்?
தேடிவந்த செல்வமும், நாடிவந்த வாழ்வும்
நிலையற்றதென தெரிந்த பின்னும் உலகில்
ஏன் வாழவேண்டும்?
காரணம் கூறுவார் யார்?

—த. ரா. ஜெய சீதாராமன்

தமிழன்

கல்வியில் வல்லவன் தமிழன்—உயர்
காவியம் செய்தவன் தமிழன்
வல்லமை பெற்றவன் தமிழன்—உலக
வளர்ச்சியை நினைப்பவன் தமிழன்
வீரத்திற் சிறந்தவன் தமிழன்—போர்
வெற்றியில் உயர்ந்தவன் தமிழன்
சாரத்தைத் தந்தவன் தமிழன்—மொழிச்
சங்கம் வளர்த்தவன் தமிழன்
சாதிமதம் அற்றோன் தமிழன்—தெய்வச்
சண்டை யிடாதவன் தமிழன்
நீதியைக் காத்தவன் தமிழன்—என்றும்
நெறிதவறுதவன் தமிழன்

—A. பாலசுப்பிரமணியன்

பாரதியாரின் தமிழ்ப்புலமை

By M. கல்யாணசுந்தரம்

பாரதத்தாய் நமக்கென ஈன்ற சிறந்த மாசிலாமணிகளுள் வரகவி ஸ்ரீ. சுப்பிரமணிய பாரதியாரும் ஒருவர். ஏன், அவர்களுள் முதன்மையானவர் எனக்கூட கூறலாம்.

தமிழ் மொழிக்குப் புதிய சுவையும், தமிழுலகத்துக்குப் புதிய உணர்வும், தமிழ் மக்கட்குப் புதிய உயிருந்தந்து, "கேட்போர் கன்னங்கள் அமுதூருந்" தம் தின்னிசைத் தீம் பாடல்களைத் தமிழ் நாடு முழுவதும் முழங்கச் செய்த புலவர்கோமான் ஸ்ரீ சுப்பிரமணிய பாரதியார். இப்பாக்களைப் பற்றிக் கூறுமிடத்து, காலஞ்சென்ற ஸ்ரீ. எஸ். சீனிவாச ஐயங்கார் "உள்ளங் கொள்ளை கொள்ளும் பாட்டின் மூலமாகத்தான் தேச பக்தியை உள்ளபடி உணர்த்த முடியும்" என்றும் "மிக்க வேகமாகப் பறக்கும் திறத்தாலும் இறகுகளின் வர்ண வனப்பினாலும் உள்ளமுருக்கும் பாட்டின் இனிமையாலும் செருக்குற்ற ஒரு பறவைக்கு இவர் பாட்டை ஒப்பிடலாம்." என்றும் எழுதுகிருர். கடற்கரையில், அமைதி நிறைந்த அந்தி வேளையில் உலகனைத்தையும் மோக வயப்படுத்தி நீலக்கடலையும் பாற்கடலாக்கும் நிலவொளியில், புதிதாக புனைந்த பாடல்களைக் கற்பனை ஆர்வத்தோடும், சிருஷ்டி உற்சாகத்தோடும் பாரதி தன்னுடைய கம்பீரமான குரலில் பாடினர்.

இவ்வுலகில் மானிடனாய்ப் பிறந்து அடையக்கூடிய சகல நற்பண்புகளையும் வீரம், நீதி, தியாகம், அன்பு இவை யாவும் ஒருங்கேயமையப்பெற்ற புண்ணிய புருடராவர்.

அவருடைய வாழ்க்கையின் வரலாற்றையும், அதில் பொதிந்துள்ள சாரமானதும், நெஞ்சையுருக்கும் சில நிகழ்ச்சிகளையும் நாம் கவனிப்போமானல் அவருடைய வாழ்க்கையில் பெரும்பகுதி இன்னல்களுக்கும், இடுக்கண்களுக்குமிடையே கழிக்கப்பட்டதென்றும், ஆயினும் அவைகளை எப்படிப் பொருட்படுத்தாது அநீதி, அடிமை இவைகளை எதிர்த்து வீரம், தியாகம், உறுதி என்னும் வலிய ஆயுதங்களைக்கொண்டு போராடினர் என்பது விளங்கும். மேலும், "மனிதன் இடர்படத்தான் இவ்வுலகில் பிறக்கிருன், சுகமென்பது பொய்த் தோற்றமே" என்னும் சுருதி வாக்கியத்திற்கு அவருடைய வாழ்க்கையே போதிய சான்ருக விளங்கா நிற்கிறது. ஆயினும் இவ்வரிய கருவூலத்தின் பெருமைகளை இந்த பொல்லா உலகம் தற்போதுதான் நன்கறிந்து மகிழ்ச்சியடைகின்றது.

ஓர் இனிய பழம் மலிந்து நைந்து தேன் சொரிந்து நிற்கிறது. "உலகத்தோரே, எல்லோரும் வாருங்கள். இதனை புசியுங்கள்; நன்ருய் சுவைத்து, அடிமைத் தளையை அறுங்கள், ஆண்மைத் தன்மையைக் கொள்ளுங்கள்; சாதிப் பகையையும், சமூகப் பூசலையும் ஒழியுங்கள்; பாரதத்தாயின் அடி பணியுங்கள்" என்று அறை கூவி நின்றது. ஆனல் இவை புரட்சிகரமென உன்னி இவ்வுலகம் புறக்கணித்தது. ஆயினும் அக்கனியின் சாரம் வீண்போகவில்லை. மானிடர் ஒருவரும் உண்ண வாராமை கண்டு ஏளனச் சிரிப்புடன் வயல் வளப்பமிருந்த தன் கீழிருக்கும் பூமியில் சொரிந்தது. அதையுண்ட புல் பூண்டுகள் இப்பொழுது பெரிய மரமாக வளர்ந்து நறுமணமுள்ள மலர்களையும் தீஞ்சுவை கனிகளும் வழங்கும் தருவாயிலிருப்பதைத் தற்போது கண்டு இவ்வனியர் அதனுடைய பண்டைத் தத்துவங்களுணர்ந்து மனம் நைந்து அம் மலர்களையும், கனிகளையும் பயன்படுத்திக்கொள்ள மகிழ்வுடன் ஓடி அதனடியில் குழுமுகின்றனர். போகட்டும்! அவ்வரிய கனியின் இனிமையை இப்பொழுதாவது சுவைப்பது நலமே! அக்கனி யார்? பாரதியே. அக்கனியின் சாரம் யாது? பாரதியின் தீஞ்சுவை பாடல்களே.

நிற்க, பாரதியாரின் பெருமையை அவருடைய அமரத்துவம் வாய்ந்த அரும் பாடல்களும் இனிய கட்டுரைகளும் ஒருவாறு விளக்குகின்றது. அவர் தெய்வப் புலவர் என்பதற்கு அறிகுறியாக 'வரகவி' என்னும் பதம் நிற்கின்றது. அவருடைய பாக்களில் பாக்களின் இனம் யாவும், பாவுக்குத் தகுந்த யாவும் மிளிர்ந்து நிற்பதால் அவரை உலகத்திற் சிறந்த கவி (Universal Poet) எனலாம். அவருடைய பாடல்களில் தேசிய உணர்ச்சி நிரம்பித் ததும்பி நின்று அடிமை இருளில் மூழ்கிக் கிடந்த நமது நாட்டினரைத் தட்டியெழுப்பி, வீரவுணர்ச்சியை ஊட்டி அஹிம்சைப் போருக்கு ஆயத்தம்

செய்தது. மேலும் அவர் காந்தியடிகளின் உத்தம பக்தர். எனவே அவருடைய பாடல்களில் காந்தீயத்தின் கொள்கைகளை நன்கு காணலாம்.

பாரதியார் ஓர் சிறந்த தெய்வ பக்தர், தத்துவ ஞானி என்பது அவருடைய பாடல்களிலிருந்து தெரிய வருகின்றது. அவருடைய முக்கிய தெய்வம் சக்தி. இதற்கு "ஓம்சக்தி", "காளி தாண்டவம்" இவை போதிய சான்றுகள். ஆயினும் கண்ணனிடமும் உருகிய பக்தியுண்டென்பது கண்ணனை நாயகனுகவும், தலைவனுகவும், வேலைக்காரனுகவும், இன்னும் பலவிதமாக வர்ணித்ததிலிருந்து விளங்குகின்றது. ஆகவே அவர் சிறந்த பக்தர், தேசியவாதி, ஆன்ம ஞானி, சமூக ஊழியர், தீர்க்கதரிசி என்றுலும் பொருந்தும்.

இவரது தமிழ்ப் புலமையைப்பற்றிக் கூறும் பொழுது திரு. எஸ். சோமசுந்தர பாரதியார் "முதலில் தற்காலத் தமிழ்ப் புலவர் சங்கேதங்களுக்குப் பாரதியார் பெரும்பாலும் இணங்காதவர். நாக பந்தங்களும், ஏகத்தாள் இதழ் அகல்யமக அந்தாதிகளும், புலமைத் தலைக்கோலாக் கருதும் பாவலரிடையில், சித்திரகவி சத்துருவான பாரதியார் பாக்கள் மதிக்கப்படுவது அருமையேயாகும். மனேபாவ அருமையோடு பொருளும் வறண்ட தற்காலத்திலே, புலமை வனம் அழகொடு மணம்செயு மலர்களேனும், கொழுவிய தண்சுவைக் கனிகளேனும் தரமாட்டாது; அடர்ந்திருண்டு காழ்த்து மலிந்த இலைச் செடிகளாலும் புதர்களாலுமே நிறைந்து தோன்றுவது இயல்பாகும். தற்காலம் தழைகளே தழைவதாகவே, மணமற்ற தழை மாலைகளே பெரும்பாலும் தொடுக்கப்படுகின்றன. அழகு, மணம் முதலிய இயற்கை நலம் இல்லாததாகவே, தழைகளை வினைத்திறம் மலியப் பலவாறு தொடுத்து, அடுக்காலும் தொடையாலும் பல்வேறுபட்ட இலை மாலைகளையே பலரும் முடைகின்றனர். இவ்வினத்திடையே தளரா ஊக்கம் உடையான் ஒரு புலவன், வெறுஞ் செடிகளைந்து, நிலந்திருத்தி, உணர்வுநீர் வார்த்து, உரன் கதிர் ஊட்டி வளர்த்த நல்ல தமிழ்ப் பூந்தோட்டத்தில் நறுமலரும், சுவைக் கனியும் காணப்பெற்றுல், அஃது அந்த வனத்தின் இயல்புக்குப் பொருத்தமற்ற அபூத விளைவாகவே தோன்றும். பாரதியார் பாக்கள் இப்படிப் பட்ட இலைவனத்திடை எழுந்த கனிமலர்த் தோப்பாம்.

இவர் பாக்கள் கருத்துக்களை வருத்தமின்றி விளக்கும் பண்டைப் பாவலர் பனிக்கு நடை பயின்று, இளகி ஒளிரும் வெண்பொன் ஒழுக்கும், இனிய ஓசையும், திட்பமும், சுவையும் உடையன. இப்புலவரது நூல்களைப் படிப்பவருக்கு நிகண்டு அகராதிகள் வேண்டா; கள்ளமற்ற உள்ளமும், ஊன்றிய கவனமும், தமிழில் ஆர்வமும் உடையாருக்கு இப்புலவர் இதயம் வெள்ளிடை மலையாம். எளிய, இனிய இவர் கவிநடை நீரொழுக்கு உடையதேனும், வயிரத்தின் திண்மையும், ஒளியும் பெற்று நிற்கும்.

> "நீலத்திரைக்கடல் ஓரத்திலே—நின்று
> நித்தம் தவஞ்செய் குமரியெல்லை—வட
> மாலவன் குன்றம் இவற்றிடையே—புகழ்
> மண்டிக் கிடக்கும் தமிழ் நாடு".

> "மாலைப் பொழுதிலொரு மேடைமிசையே
> வானையும் கடலையும் நோக்கி யிருந்தேன்;
> மூலைக்கடலினை அவ் வான வளையம்
> முத்தமிட்டே தழுவி முகிழ்த்தல் கண்டேன்"

இணைய உருகுபொன் ஒழுக்குடைய ஒப்பற்ற இனிய அடிகளைப் படிக்குந்தோறும் நாவும், கேட்குந்தோறும் செவியும் இனிக்கும்.

பழம் பாட்டுக்களைத் துருவி, பண்டை உவமைகளை உருவி, தம் புலமை நிறுவக் கருவியாக்கும் இழிசெயலை அறவே வெறுத்தவர் இப்புலவர்.

> "தேனை மறந்திருக்கும் வண்டும்—ஒளிச்
> சிறப்பை மறந்து விட்ட பூவும்,
> வானை மறந்திருக்கும் பயிரும்,—இந்த
> வையம் முழுது மில்லை தோழீ"

> "கண்ணன் முக மறந்து போனுல்—இந்தக்
> கண்கள் இருந்து பயன் உண்டோ ?"

என வருவன பல உவமைகளையும் காண்க, எனக் கூறுகிறுர்.

"வெற்றியுண்டு" "கொட்டுமுரசே" என்று இப்பொழுது நாம் அடைந்திருக்கும் வெற்றிக் கறிகுறியாக முரசு கொட்டுவதை சுமார் இருபது அல்லது இருபத்தைந்தாண்டுகளுக்கு முன்னரே கொட்டிவிட்டார். மேலும் 1908-ஆம் ஆண்டிலேயே "பெண்கள் பதவியேற்பதும் சட்டங்கள் செய்வதும்" என்று தற்போது நிகழ்ந்து வரும் ஸ்திரீகளின் முன்னேற்றத்தைக் குறித்துப் பாடிவிட்டார். இவை போலொத்த பாடல்கள் அவ

ருடைய தீர்க்க தரிசனத்தை விளக்குகின்றது. பாரதியார் ஓர் சீர்திருத்தவாதி. ஹரிஜன முன்னேற்றம், தீண்டாமை விலக்கு, மது விலக்கு, சமய ஒற்றுமை, சமூக ஒற்றுமை, ஸ்திரீகளின் முன்னேற்றம் இவைகளைக் குறிக்கும் பாடல்களும் பல உள.

இயற்கைக் காட்சிகளை வர்ணிப்பதில் அவர் ஈடற்றவர் என்பது "சூரியோதயம்" "சூரியாஸ்தமனம்" என்பனவற்றை அவர் தீட்டியிருக்கும் சொற் சித்திரங்களால் தெரியக்கிடக்கின்றது.

மேலும், அவர் ஓர் சிறந்த தத்துவ ஞானி என்பதும் பொருந்தும்; பெரிய மகான்களான அரவிந்த கோஷ், காந்தியடிகள், வ. வெ. சு. ஐயர், இவர்களுடைய அரிய நட்பும் அவருக்குண்டு. அவ்வமயம் அரிய பெரிய தத்துவங்களை அவர் அறிந்து தெள்ளிய ஞானம் பெற்றவர்.

தேசபக்தியென்னும் உணர்வைக் குழந்தைப் பருவம் முதற்கொண்டே நம் நாட்டார் ஏற்றுக் கொள்ள வேண்டுமெனத் தமது "பாப்பா" பாட்டில்

"தமிழ்த் திருநாடு தன்னைப் பெற்ற—எங்கள்
தாயென்று கும்பிடடி பாப்பா
அமிழ்தில்லினியதடி பாப்பா—எங்கள்
ஆன்றோர்கள் தேசமடி பாப்பா".

என்று பாடிய கவிக்கு நாம் செய்யக்கூடிய கைம்மாறு யாதெனில், அவரது பாடல்களை, வேதமாகக் கருதித் தமிழ் நாட்டில் வீடுதோறும் வம்ச பரம்பரையாக பாடிவருவதுடன் அவர் காட்டியுள்ள லட்சியங்களைப் பின்பற்றுவதேயாம்.

இவைகளைத் தவிரப் பின்னும் அவரைப்பற்றி வர்ணிக்கப் புகுவது சொல்லிலும் ஏட்டிலும் அடங்காவிதமாய்ச் சென்றுகொண்டேயிருக்கக் கூடியது.

எனவே முடிவாகக் கூறுமிடத்து நாம் தற்போது அடைந்திருக்கும் சுதந்திரத்திற்கு வித்து விதைத்தவர் பாரதியாரேயாவர். ஆகவே பாரதியாரின் கனவு நனவாய் விட்ட பெருமை அவரையே சாருமென்பது மிகையல்ல. பாரதியாரின் பாடல்கள் என்றும் தமிழ் மக்கள் மனதிற் குடிகொண்டு வாழ்க.

உள்ளத்து ஒருமை

By N. அப்புசாமி, B. Sc.

நீவா ஏரிக்கரை. தேயிலைத் தோட்டங்கள் நிறைந்த குன்றுகள் சூழ்ந்த இயோட்டா நகரம். குறுகி வளைந்து செல்லும் பழைய தெருக்களும், பார்வையான தோட்டங்களும் கலந்து அமைந்து அந்நகருக்கே ஒரு தனிச் சிறப்பை அளிக்கின்றன.

மாலை நேரம். வேலை முடிந்து, ஓய்வும் உத்ஸாகமும் தேடித் தோட்டத்தை நாடிவரும் மக்கள் கூட்டம் விநாடிக்கு விநாடி பெருகிக்கொண்டே வருகிறது. எங்கும் கலகலவென்றிருக்கும் இவ்வேளையில், இவ்விரு சிறுவர்கள் மட்டும் அமைதியாக யோஜனையில் ஆழ்ந்திருப்பானேன்? சதா சச்சரவும் சமாதானமுமாக இருக்கும் இவ்விருவரிடையில் மௌனம் குடிகொள்வானேன்?

முக்ஸியும் ஹிரோவும் ஒத்த வயதினர். ஒரே வகுப்பிலும் படிக்கிறார்கள். புத்திசாலித்தனத்திலும், குறும்பாகப் பேசுவதிலும் ஒருவனை மற்றவன் மிஞ்ச முடியாது. சண்டைக்குரிய விஷயம் ஏதாவது ஒன்று இவர்களுக்கு இருந்து கொண்டேயிருக்கும். சில சமயங்களில், கைச் சண்டையிலும் முடிந்து ஒருவரோடொருவர் சிலதினங்கள் வரை பேசாமல்கூட இருந்தது உண்டு.

அன்று, அவர்கள் பள்ளியின் வருடாந்திர விழாவையொட்டி 'விஞ்ஞானத்தின் வளர்ச்சியும் விளைவுகளும்' என்பது பற்றிப் பேச்சுப்போட்டியொன்று நடந்தது. வெட்டியும் ஒட்டியும் பல மாணவர்கள் பேசினார்கள். இறுதியுரையாக, தலைமை வகித்த பௌதிகப் பேராசிரியர், கூறிய விஷயங்கள்தான் எல்லோரையும் கவர்வதாக அமைந்தது. அவர் சொன்னார் 'அணுசக்தியை ஆக்கத்திற்கோ அழிவிற்கோ பயன்படுத்துவது மனப் பண்பாட்டைத்தான் பொருத்திருக்கிறது. மனித இனத்திற்கு இன்னல் விளைவிக்கும் பொருள்களை இறைவன் படைத்ததால் மட்டும் இறைவனைக் கெட்டவன் என்று சொல்லிவிடக் கூடாது. போட்டி மனப்பான்மையை விடுத்து, உலக நலனிற்குப் பாடுபடுவதில் கவனம் செலுத்துவதுதான் விஞ்ஞானிகள் செய்யக் கூடிய பெருந் தொண்டு. இதற்காக ஒவ்வொருவரும் தன் சக்திக்குகந்த முறையில் செயலாற்ற வேண்டும்'. இடையில் அவர் ஹிரோஷிமோவிற்கு நேர்ந்த கதியைப்பற்றி விளக்கிச் சொன்னது மாணவரின் உள்ளத்தில் பதிவதாக அமைந்தது. பேச்சுப்போட்டி முடிந்து வீட்டிற்குத் திரும்பினர் ஹிரோவும் முக்ஸியும். மாலையில் தோட்டத்தில் சந்தித்த இருவரும் ஒரு முடிவிற்கு வந்தனர். நேற்றுத்தான் அவர்களுக்குப் பரிசாக ஒரு விளையாட்டுத் துப்பாக்கியும், ஒரு கவண் கம்பும் கிடைத்திருந்தன. களிமண் உருண்டைகளை வைத்து, அவர்கள் இருவரும் தெருவில் செல்வோரையெல்லாம் படுத்தின பாட்டை நினைத்தால் இப்போது கூட அவர்களுக்குச் சிரிப்பாக வந்திருக்கும். ஆனல், அன்று கேட்ட பேச்சின் முழுப்பொருளும் அவர்களுக்கும் அவ்வளவாகப் புரியாவிடினும், 'எல்லோரும் தங்களிடமுள்ள ஆயுதங்களை எறிந்துவிட்டு சிநேக மனப்பான்மையுடன் இருக்கவேண்டும்' என்று மட்டும் தெளிவாகத் தெரிந்துகொண்டனர். அதன்படி நடக்க வேண்டும் என்றும் கங்கணம் கட்டிக்கொண்டனர். முக்ஸி தன் துப்பாக்கியை விட்டெறிந்து விடுவதாகவும், ஹிரோ தன் கவண் கம்பை முறித்து விடுவதாகவும் வாக்குறுதி செய்து கொண்டு பிரிந்து சென்றனர்.

நள்ளிரவில் விழித்துக்கொண்டான் முக்ஸி. அவன் கை தலையணைக்கடியில் உள்ள துப்பாக்கியைத்தான் முதலில் தேடியது. அதைத் தொடர்ந்து அவன் எண்ணங்களும் சுற்றிச் சுழன்றன.

'ஹிரோ எப்போதும் குறும்புக்காரனாயிற்றே! ஒருகால் என்னை ஏமாற்றிவிட்டால்? நான் மட்டும் துப்பாக்கியை இழந்து நிற்க நேரிடுமோ?' இவ்வாறெல்லாம் சிந்தித்த அச்சிறுவன் கடைசியில் ஒரு முடிவிற்கு வந்து தனக்குத்தானே சிரித்துக்கொண்டான். 'நாளைக்கு ஏமாறப் போவது ஹிரோ தான்' என்ற எண்ணமே அவனைக் களிப்பூட்டி நித்திரையில் ஆழ்த்தியது.

மறுநாள் மாலை சந்தித்தனர் இருவரும். ஹிரோ கால் சராய்ப் பையில் ஏதோ திருத்திக் கொண்டிருப்பதைப் பார்த்து முக்ஸிக்கு சந்தேகம். முக்ஸி பின் கையில் ஏதோ மறைத்ததைப் பார்த்து ஹிரோ தான் ஆரம்பித்தான் 'என்னை ஏமாற்றத்தானே பார்த்தாய். நானும் கவண் கம்பை வைத்திருக்கிறேனுக்கும். எனக்குத்தான் உன்னைப்பற்றித் தெரியுமே' என்று அவன் சொன்னவுடன் முக்ஸிக்கு ஆத்திரமாக வந்தது. வெகு நேரம் யார் முதலில் தன் பொருளை விட்டெறிவது என்பதைப் பற்றிச் சண்டை பிடித்து விட்டு, முடிவு காணமல் வீடு திரும்பினர் இருவரும்.

அன்று இரவு. ஹிரோ படுக்கையறை. ஆழ்ந்து துயில் கொண்ட அவன் நள்ளிரவில் விழித்துக்கொண்டான். இதென்ன, அவன் எங்கேயிருக்கிருன்! செவ்வந்தியைப்போல் சிவந்த கீழ் வானம் எப்படி இவ்வளவு அருகில் வரமுடியும்? இரண்டு புறமும் உள்ள அடுக்கடுக்கான குன்றுகளையும், இடையே பாம்பு ஊர்வது போல வளைந்து செல்லும் ஆற்றையும், ஒரே தடவையில் பார்க்கமுடிகிறதே? இதுதான் ஷ்யுகூக்கூ மலைத்தொடரா? அப்படியானல் இவ்வளவு உயரம் எப்படி வர முடிந்தது? அடடே, அவன் வேகமாக, மேகத்திடையே புகுந்து, பறந்து கொண்டல்லவா செல்கிருன்? கீழே காண்பது தான் நாகசாகி பட்டினமா? எப்போதும் கலகலப்பான ஆக்கத்தொழில் நகரம் என்று ஆசிரியர் அன்று சொன்னரே! இப்போது, அது இருள் சூழ்ந்து, பெரியதோர் ஆபத்தை எதிர்நோக்கி மருண்டு நிற்பது போல் எங்குமே பீதி நிறைந்த பரபரப்புக் குடிகொண்டிருப்பானேன்? அதோ ஒருவன் காலேச்சாய்த்து நடந்து வருகிருனே அவன் மீது கவண் எறிந்து வேடிக்கைப் பார்த்தால் எவ்வளவு ஆனந்தமாக இருக்கும்? இதோ, களிமண் உருண்டையைக் குறி பார்த்து எறிகிறேன். ஆ, நான் எறிந்தது களிமண் உருண்டையாக இல்லையே, அன்று ஆசிரியர் விளக்கத்திற்காகப் படம் வரைந்து காட்டினரே.. அணுகுண்டு, அதைப்போலல்லவா இருக்கிறது! காதைச் செவிடுபட வைக்கும் சத்தம், கண்ணை மறைக்கும் புகை மண்டலம், பிறகு எழும் ஓலம் ஒன்றுக்குமே காரணம் தெரியவில்லையே! சிறிது நேரத்திற்கு முன் பார்த்த களையுள்ள நகரமா இது? எங்கு பார்த்தாலும் இடிந்த கட்டடங்கள், குலைந்த மாளிகைகள், நாற்றமடிக்கும் பிணக்குவியல்கள், எல்லாம் சேர்ந்து பாலைவனமாகத் தோற்றமளிக்கிறதே. இவை எல்லாவற்றிற்கும் காரணம் அந்த அணுகுண்டு. இல்லை, அவனுடைய கவண் கம்பும் களிமண்ணும் தானே? 'முக்ஸி, முக்ஸி, இனி நான் புத்தர் சாக்ஷியாக அந்தக் கவண் கம்பை தொடக் கூட மாட்டேன்!

திடுக்கிட்டு விழித்துக்கொண்டான் ஹிரோ. தான் கண்டது பயங்கரமான கனவு தான் என்பது சிறிது ஆறுதலாக இருந்தாலும் முற்றிலும் பயம் நீங்கவில்லை அவனுக்கு. காலை எழுந்ததும் முதல் காரியமாக பீவா ஏரிக்கு சென்றுன். கவண் கம்பை இரண்டாக முறித்தான். 'புத்த பகவானே, உலகிலுள்ள மக்கள் எல்லோருக்கும் எனக்கு அருளியது போலவே நல்ல எண்ணமும், அஹிம்சைக் கொள்கையையும் அளித்து அருளுங்கள்' என்று வேண்டிக் கொண்டு முறித்த கவணை ஏரி நீரில் வெறுப்புடன் எறிந்தான். குமிழியைக் கிளப்பிக்கொண்டு உள்ளே முழுகிய கம்பு, மேலே வரும்போது தனியாக மிதக்கவில்லை. அதற்கு உறு துணையாக முக்ஸியின் துப்பாக்கியும் சேர்ந்து மிதந்தது!

மன்னுக நீ ஓங்குக வளர்ந்து

கலைவளரும் தஞ்சைநகர்க்
கல்லூரி யே நீ
கலைவல்லான் மன்னன்
கடவுள்—நிலைநின்றான்
பேரால் இலங்குகிறாய்
பேறெல்லாம் பெற்றுயர்ந்து
சீரோடு வாழ்க செழித்து.

பன்மொழியில் வல்லவனைப்
பார்புகழ நாடாண்ட
வன்மைதிகழ் மன்னன்
சரபோசி—தன்பெயரைப்
பூண்டொளிரும் கல்லூரிப்
பொன்னன்னாய் நீவாழ்க
தூண்டா விளக்காய்ச் சுடர்ந்து.

பொன்னிப் புனல்பாய்ந்து
பொன்விளைக்கும் சோழவள
நன்னாட்டில் ஓங்கும்
நகரத்தில்—பன்னாளாய்
இல்லையே கல்லூரி
என்னும் குறைதவிர்த்தாய்
எல்லையின்றி வாழி இனிது.

பொன்னும் மணியும்
பொருளல்ல கல்வியே
மன்னும் பொருளென்ற
வாய்மையினை—உன்னியே
இந்நகர்ச் சான்றோர்
இனிதாய் நினைசமைத்தார்
மன்னுகநீ ஓங்குக வளர்ந்து.

பொன்னியைப்போல் தென்னன்
பொருப்பைப்போல் செந்தமிழ்போல்
மன்னன் சரபோசி
வான்புகழ்போல்—மின்னி
கலைத்தொண்டால் நம்பண்பைக்
காத்துத் தழைத்து
நிலைபெற்று வாழ்க நெடிது.

—ம. சிவசண்முகம்